# LYRIC STUDIES

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## A HYMNAL GUIDE,

CONTAINING

Biographic Sketches of the Authors,

AND

# Motes,

CRITICAL, HISTORICAL, AND ILLUSTRATIVE,

ON THEIR PSALMS AND HYMNS.

BY

REVS. I. DORRICOTT AND T. COLLINS.

'O! attend,

Whoe'er thou art, whom these delights can touch, Whose candid bosom the refining love Of Jesus warms! O, listen to these songs, And they will guide thee into blissful walks, And teach thy solitude HIs voice to hear, And point HIS gracious features to thy view.'

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#### PREFACE.

HE fields of hymn-literature are a Beulah-land which affords Elysian delights to the student who roams therein. Here he is charmed by exquisite melody, and inspired by loud choral anthem. Here he sits at the feet of the loftiest genius, and experiences the exalting power of the saintliest lives. Here all may find the 'incorruptible seed which springs up in the hearts of the gatherers, developing there in the beauty of holiness and bearing fruit unto life eternal.' And this is true of the hymns annotated in this collection.\* Most of them 'are true amaranths and never die, rather increasing than losing the power of their fragrance and loveliness as years and even centuries pass on.'

In the preparation of this book all possible care and fidelity have been exercised. Some hundreds of volumes, ancient and modern, have been examined; and in ascertaining and verifying facts and dates, original sources have been investigated, whenever attainable. Living authors and specialists in hymnology have, in many instances, been consulted; and the former have generously furnished us with biographic matter and hymn-notes, whilst the latter have rendered cheerfully every available assistance. We are constrained to specially and gratefully mention here, the Revs. G. Osborn, D.D., F. M. Bird, D.D. (America), C. Bullock, B.D., James Bonar, and James Thin, Esq., for their helpful replies to our letters of inquiry.

<sup>\*</sup> Primitive Methodist Hymnal, 1887.

Most of the anonymous hymns we have been able to trace to their 'quiet resting-places,' but the hand that inscribed them, which has in many instances lost its cunning, cannot be discovered. In cases where doubt exists concerning the authorship we have recorded our conclusions, rather than the arguments which led to them, in order to economise space. And on the other hand, we have deemed it of service to introduce some incident and other illustrative matter so as to deepen the interest already awakened in hymn-literature.

In regard to the several parts of this work, it will be sufficient to mention briefly a few principles which have guided us. We have considered it important for the sake of clearness, to place the biographic matter and the Hymn-Notes entirely apart. this respect we have deviated from the customary practice of hymnologists. (2) The biographies are necessarily brief; our limited space demanded this, and our purpose fully warranted it. We have not aimed at general biographies, but at short sketches of the hymn-writers. (3) We have been compelled to omit much interesting matter from the Hymn-Notes, but in all cases our aim has been to give the best at our disposal. (4) The Scripture References we have considered an important department, and have expended much time and care on their preparation. To each hymn one or more passages have been assigned; and in most known instances the author's text is retained. It is by no means assumed that the best selection has been made in all other cases; for it is frequently difficult to discover any definite and intended relation between the hymn and any one Scripture passage, and in other instances the hymn points equally to several texts.

It has been our study to make hymn-reading more general, to increase the charm and value of Christian song, to assist ministers, lay-preachers, choir leaders, and others in their important functions, and to place the congregations in a more interested attitude towards this prominent and delightful portion of Christian worship. Wherein we have failed to realise fully our ideal, we leave to the thoughtful reader to decide, having no justifiable reason to complain that we stand at the bar of that inscrutable judge—Public Opinion.

It is our most earnest desire that the reader may find a pleasure and profit in the perusal of these Sketches and Notes, equal to that which we have realised in their preparation; and that our Divine Lord, to Whom the praises of Christian worship are ever rendered, may be pleased by the circulation of the book and glorified in the result.

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### BIOGRAPHICAL SKETCHES.

Adams, Sarah (Flower), the second daughter of Mr. Benjamin Flower, of Harlow, Essex, was born Feb. 22, 1805. In early years she displayed a taste for literature, and wrote essays and poetry for various periodicals; which congenial employment was continued during most of her literary career. In 1834 she became the wife of Mr. William B. Adams, an engineer and journalist. In 1841 she published Vivia Perpetua, a dramatic poem; and in 1845, a Catechism with Hymns for children. She had a frail body, and her health was undermined by nursing her consumptive sister. She succumbed eventually to the same insidious disease, Aug. 13, 1849. She was a Unitarian by religious profession, and her life's close is beautifully described by Mr. G. J. Stevenson, M.A., 'She wore away; almost her last breath bursting into unconscious song as the gentle spirit glided from its beautiful frame.' Her name will be held in loving and abiding memory.

Addiscott, Rev. Henry, a Congregational minister, was born in the year 1806, at Devonport. He received his theological training at the Western Congregational College. His first pastorate was at Torquay, in 1837. In the following year he removed to Maidenhead, and in 1843 he accepted a call (his final militant one) to Taunton. In this sphere he wrought for his Divine Master for the space of eighteen years. He was making a northern tour to plead the claims of his alma mater, and made a call at Liverpool. Whilst walking along the street he was taken suddenly unwell, and ere he could be conveyed to his hotel, life was

extinct. This occurred Oct. 16, 1860.

Addison, Joseph, remembered chiefly for his literary connection with the *Tatler*, *Spectator*, and *Guardian* of the eighteenth century, was born at Milston, May 1, 1672, and died June 17, 1719, at London. He became a Fellow of Magdalen, Oxford, in 1699, but during his term of fellow-

ship, having obtained a pension from William III. of £300 per annum for a complimentary poem on one of the king's campaigns, he travelled on the Continent. He purposed to take Holy Orders, but his employment as a Whig-writer diverted him from this course. He became Secretary of State, and presented to his age a noble example of a Christian statesman. But he soon retired into private life with an annual pension of £1,500. His excellent hymns first appeared in the Spectator. In 1701 he wrote a poetic epistle from Italy to Lord Halifax, of which Dr. S. Johnson said, 'It is the most elegant, if not the most sublime of his poetical compositions.' He was a prolific and clever essayist; writing chiefly on literature and manners. His pieces may be divided into the comic, the serious, the criti-His principal work was the Evidences of Christianity; chiefly valuable for its cultured diction. 'As a poet he is distinguished for taste and elegance, but is destitute of high poetic genius. His prose is remarkable for its purity, perspicuity, and simplicity, and for the higher graces of harmony and richness of metaphor.' When Addison was dying he sent for Lord Warwick, a young man of careless habits, and addressed to him these impressive words: 'I have sent for you that you may see how a Christian can die.' His remains lie in Westminster Abbey awaiting the resurrection of the blessed.

Alexander, Cecil Frances, wife of the Right Rev. W. Alexander, Bishop of Derry, and daughter of Major Humphreys, was born in 1823, and married in 1850. In 1848 she published Hymns for Little Children, many of which are widely and justly popular, and are considered beautiful lyrics. The tenderness of expression and intensity of religious feeling, added to her true poetic genius, give her an almost unique place in descriptive sacred poetry. She also published Poems on Subjects in the Old Testament; The Legend of the Golden Prayer; etc.

Alexander, Rev. James Waddell, D.D., translator of that remarkable passion-hymn, 'O Sacred Head once wounded,' &c., was born in Virginia, March 13, 1804, and died July 31, 1859. He graduated at Princeton, 1820, became pastor in Virginia in 1824, in Trenton, N.J., 1828, professor of rhetoric and belles-lettres in New Jersey College, 1832, pastor of Duane Street Church, New York, 1844, and professor of Ecclesiastical History and Church Govern-

ment in Princeton Theological Seminary in 1849. But he returned to New York in 1851, as pastor of Fifth Avenue Presbyterian Church. In this sphere his holy life, his great and consecrated talents, his powerful and attractive preaching, rendered him pre-eminently useful. He wrote Plain Words to Young Communicants, a valuable book for young people; Thoughts On Preaching, New York, 1861. He made some of the best translations of German Hymns.

Alexander, Rev. William Lindsay, D.D., was born in Leith in the year 1808, and educated at Edinburgh High School and St. Andrew's University, graduating M.A. During a severe illness he read largely of Christian biography, and was thus led, especially by that of Robert Hall, to decide to enter the ministry. He was to supply at Newington Congregational Chapel for one Sunday, but continued to minister there for two years. He then travelled in Germany, and attended theological lectures at Halle and Leipsic. When returning he became pastor of North College Street Church, Edinburgh. In exegesis, homiletics, and biography he has laboured assiduously, and rendered eminent service. But the special literary duties of his later years were in connection with the Old Testament revision, of which Company he was an honoured member. In 1878 he was appointed Principal of the Congregational Theological Hall, which post he held till the close of the winter session of 1882-3. After a somewhat brief illness, he passed away to God in peace, Dec. 20, 1884.

Alford, Rev. Henry, D.D., dean of Canterbury, one of the most accomplished clergymen of his time, was born in London, Oct. 7, 1810. Being the only child, his father paid earnest and constant attention to his education. He entered Trinity College, Cambridge, Oct. 1827, and had a successful University career. On Nov. 6, 1834, he was ordained to the ministry, and the following spring became vicar of Wynneswold. He declined, in two instances, the honour of a bishopric-New Zealand and New Brunswick. 1853 he accepted the incumbency of Quebec Chapel, London, and in March 1857, Lord Palmerston conferred on him the deanery of Canterbury. It is said that he was once offered a lucrative living by the Lord Chancellor. He called at his Lordship's residence soon afterwards. butler said that his Lordship was engaged and could not be seen. 'But I have called,' said the dean, 'not to solicit

but to refuse a gift.' 'Then I am sure his Lordship will be glad to see you; come in, please,' replied the astute official. In 1835 he published the School of the Heart, and Other Poems, 2 vols.; in 1841, The Abbot of Muchelnage; and in 1844, Psalms and Hymns. But his great literary achievement, the work of the best years and ripest powers of his life, was his Greek New Testament. He also originated, and first edited, the Contemporary Review—1866-70. He was a member of the New Testament Revision Company. His private life was cheerful and attractive; and whilst he had an almost universal fame, he was a most unassuming Christian. He finished his sufferings and earthly labours on Jan. 12, 1871, and went in triumph to the City of God.

Allen, James, was born June 24, 1734, and died in the year 1804. His was a strange, erratic life. At one time he joined Benjamin Ingham and his party, then he became a Wesleyan preacher, and next in order a member of the Anglican Church, a Moravian, a preacher of Lady Huntingdon's, and finally built a chapel on his private estate, and became its minister. He edited the Kendal Hymn Book,

and wrote a number of its hymns.

Allen, Jonathan, believed to be the author of hymn 263. Very little is known of him. He is said to be the brother of the Rev. R. P. Allen; and all the information we can obtain is from the Rev. M. H. Le Pla, of Exeter Congregational Church, who says of the latter: 'A small engraved portrait of him hangs in the vestry, but that is all that re-

mains to tell of his ministry here.'

Allon, Rev. Henry, D.D., an eminent Congregational minister, was born at Welton, near Hull, Oct. 13, 1818, and educated for the ministry at Cheshunt College. In Jan. 1844, he became co-pastor of Union Chapel, Islington, with the Rev. Thomas Lewis, at whose death, in 1852, he was appointed to the full pastorate. In 1864 he was raised to the high and responsible position of Chairman of the Congregational Union, and filled the exalted post with great credit and ability. Besides meeting the various claims of a public ministry, in one place for over forty years, he has written several works, contributed largely to magazine literature, and since 1865 has edited the British Quarterly Review. In 1871, Yale College, Connecticut, U.S., conferred on him the honorary degree of D.D., and in 1885 he received the same distinguished honour from St. Andrew's University.

A new church was erected at a cost of £41,466, and opened in December, 1877. In 1881 he was honoured a second time with the chairmanship of the Union, in its jubilee year. Dr. Allon has done good service for song and praise, as it relates to the home, the Sunday-school, and the church. To this the following list of works, which he edited, bears witness: The Congregational Psalmist; Children's Worship; Tunes for Children's Worship; Hymns, Chants, etc.; Supplemental Hymns for Public Worship; Church Music.

Ambrose, Saint, of the fourth century, (b. 340; d. 397), was of a wealthy and aristocratic Roman family, residing at Treves. He was educated for the bar, and was soon afterwards made consular Prefect. He resided in Milan, and in 374, A.D., a stormy contest was being waged in the election of a bishop. Ambrose was present in the church as magistrate to preserve order, and whilst he was addressing the multitude, it is said a child cried out, 'Ambrosius Episcopus.' The crowd seized the thought, and by a unanimous vote placed him in the episcopal chair. He laid all his wealth on the altar of the church, and became one of her greatest teachers, leaders, and defenders. He fought the Arianism of that time most desperately, and no less zealously sought the destruction of the remnants of Paganism and Grecian philosophy. He wrote various works on theology, church government, and law; fragments of which have come down to our times. His odes are ascriptions of praise to Jehovah; and several of them point back specially to the saintly ones who had recently testified, in and around Rome, as Christian martyrs. Ambrose introduced congregational singing; whereas previously the people had only given brief responses to the choral performances. Stevenson says, 'How well he succeeded in promoting the service of song, S. Augustine has left us a record. He says, after visiting the church at Milan, "The hymns and songs moved me intensely; the truth was distilled by them into my heart, the flame of piety was enkindled, and my tears flowed for joy."' This practice of singing at Milan began about the year when Justinia persecuted Ambrose.

Anatolius, Saint, was consecrated bishop of Constantinople in 449, A.D., and died in 458. The times were tumultuous: the general decadence in piety, the rising claims of the papacy, and the darkening strife between the Eastern and Western Churches for supremacy, rendered his

high position an uneasy one. Charges of heresy, though probably unjust, were flung against him by his vigilant foes. But his life-purpose seems to have been the good of the church. 'He had strong faith in the power of song, and not only wrote hymns, but strove to make them useful in his church.' By means of his delightful hymns he is best

known to, and esteemed by, subsequent generations.

Anstice, Joseph, does not appear to have been as eminent and celebrated in the realm of poetry as he was in the classics. He was born in the scattered but populous village of Madeley Wood, Salop, in the year 1808, and received his education at Westminster School and Oxford University. His career at Oxford was successful, if not brilliant; and at the age of twenty-two he was appointed professor of classical literature at King's College, London. But in consequence of ill-health he resigned in 1835. He translated from the works of the Greek Dramatists, wrote prize essays, poems, etc. He died at Torquay, Feb. 29, 1836, and in the same year a collection of his *Hymns* (54 in number) was published.

Auber, Miss Harriet. Her name is lovingly perpetuated by a few of her sacred Odes. She published anonymously a small volume, entitled, *The Spirit of The Psalms*, with a few hymns included, in 1829. These productions were

generally considered of more than ordinary merit.

Miss Auber was born in London, October 4, 1773, lived a quiet, retired life at Broxbourne and Hoddesdon, wrote a considerable number of unpublished pieces, and died peace-

fully at the latter place, January 20, 1862.

Bahnmeier, Johann Friedrich, was born in 1774, at Wurtemburg. His father, a German pastor, paid great regard to the upbringing of his children. Johann was entered as a student in theology at Tubingen, and eventually became assistant-minister to his father; in which post he continued till the latter's death in 1803. In 1806 he married, and was appointed to the Marbach Church—Schiller's birthplace. He was called in 1810 to preside over the church at Ludwigsburg. Five years afterwards he was appointed professor of theology at the University of Tubingen, a position most congenial, and for which he was well adapted. But in 1819 he was removed, and installed in the deanery of Kirchheim, where he devotedly served his Divine Master till death, Aug. 18, 1841. He was an

ardent advocate of Bible and Missionary Societies, and

wrote Missionary hymns, and hymns for children.

Baker? (F.B.P.) Vide Hymn-Note 544. These letters are a matter of hopeless perplexity to literary men. Some interpret them as 'Francis Baker, Priest;' others as 'Francis Baker Porter;' and all as referring to a Roman Catholic priest and author, who suffered persecution and imprisonment in the Tower in Queen Elizabeth's reign. In the British Museum is a MS. volume of ballads, sacred poems, &c., labelled, 'Songs MSS., Temp. Eliz.,' but without original title. The pieces are by various authors; but the one with which we are chiefly concerned is entitled, 'A song made by F.B.P., to the tune of Diana.' Then follows the poem with its antique orthography, containing 26 verses.

Baker, Rev. Sir Henry William, has won an important and abiding place in the history of Hymnody, both as editor and writer. He was born in London, May, 1821, his father, Sir Henry L. Baker, bart., being a vice-admiral of the navy. Henry W. was educated at Trinity College, Cambridge, and ordained deacon in 1844. He was appointed to the vicarage of Monkland, Herefordshire, in 1851. His father dying he succeeded to the baronetcy. He was one of the editors, and the most prominent of the forty compilers, of Hymns Ancient and Modern, to which he contributed some twenty-five original or translated hymns. His lyric-pieces are deservedly popular, both in this country and in America. He died at Horkesley House, near Leominster, on Feb. 12, 1877.

Bakewell, John, was born at Brailsford, Derbyshire, in 1721. He became one of Mr. Wesley's earliest lay preachers, and continued to exercise his gifts for many years. He was intimately acquainted with the Wesleys, Toplady, etc., and was present at the ordination of Rev. John Fletcher, of Madeley. He conducted an academy at Greenwich for a number of years, and introduced the Methodist cause there, the first class-meeting being held in his house. He died at Lewisham, March 18, 1819, and was interred behind City Road Chapel, near the remains of the Rev. J. Wesley. A tomb, with the following inscription, marks his resting-place: 'He adorned the doctrine of God, our Saviour, eighty years, and preached His glorious Gospel about seventy years.' His one hymn in our collection—

'Hail! Thou once despised Jesus'—is sufficient to make his

memory blessed and imperishable.

Balfour, Alexander, was born of poor parents at Nonkie, Forfarshire, in 1767. His education was but meagre, and during his earlier years he engaged in business with alternate prosperity and misfortune. This is obviously accounted for by the fact that his tastes were literary; he was by no means a business man. In 1818 he entered upon a new and more congenial career. He became a clerk in the publishing house of Messrs. Blackwood, of Edinburgh. Here he began to develop his powers as an author, and contributed essays and poetry to the Edinburgh Magazine. He wrote several works in prose and verse, and died in 1829.

Barbauld. Anna Letitia, daughter of Rev. John Aiken, D.D., of Kibworth, Leicestershire, was an assiduous and talented literary worker. She was born June 20, 1743, and received from her father, a highly cultured teacher, a good classical training. In early years she displayed taste and talent for poetry, and at the age of twenty-nine gave to the reading world her first production in a small volume of Miscellaneous Poems. Four editions were sold in a year. In 1773 she and her brother, Dr. J. Aiken, of Stoke Newington, published Miscellaneous Pieces in Prose. the following year she accepted the hand of the Rev. R. Barbauld. Her literary industry after this event did not flag; for in 1775 her Early Lessons and Hymns for Children and Hymns in Prose were issued and had a successful sale. Her subsequent literary labours were very various: writing essays, selecting and editing English novels and essays of great men, and writing biographical notices of them. 1785 she and her husband made a tour on the Continent, and in 1812 the last of her books appeared—a poem of merit and popularity—entitled, Eighteen Hundred and Eleven. Mrs. Barbauld finished her life and work, March 9, 1825, at Stoke Newington, leaving many unpublished MSS., in prose and verse. An edition of her writings, with a memoir, was published the year following her death.

Baring-Gould, Rev. Sabine, born Jan. 28, 1834, was the eldest son of Edward Baring-Gould, Esq., J.P., of Lew Trenchard, and Deputy-Lieutenant of Devon. He was educated at Clare College, Cambridge, and took his B.A. in 1854. He became curate of Horbury, Yorks., in 1864, and rector of East Mersea, Essex, 1871. In 1881 he became

rector of Lew Trenchard, N. Devon, being also its patron and lord of the manor. His earlier literary efforts were rather as a compiler than an author, but he did not well succeed. It was the weird stories of *Mehalah* and *John Herring* which first revealed his true power, and which have

brought him into prominence as an author.

Barton, Bernard, generally known in his day as the 'Quaker Poet,' was born in London, Jan. 31, 1784, apprenticed in 1798 to a tradesman in Halstead, and in 1810 became a bank-clerk. But whilst filling these posts, he composed many poetical pieces, and published, at different times, several works: as, Metrical Effusions, 1812; Poems, 1820; Napoleon, 1822; Poetic Vigils, 1824; Devotional Verses, 1827; Household Verses, 1845. He wrote much and pleasantly, though nothing strong or of the first order; his poems, however, are marked by purity and simplicity of style. He stood well with the literary men of his day, and was personally acquainted with Byron and Lamb. He obtained a pension from the Government, in his latter days, of £100 per year. He died at Woodbridge, Suffolk, Feb. 19, 1849. His Memoirs and Letters were edited by his daughter.

Bathurst, Rev. William Hiley, the son of Charles Bragge, Esq., was born at Clevedale, near Bristol, Aug. 28, 1796. He altered his name when coming into possession of his uncle's estate at Lydney Park, Gloucestershire, in 1863. He was educated at Winchester School and Christ Church, Oxford. In 1820 he became rector of Barwick-in-Elmet, Yorkshire. His publications are, The Limits of Human Knowledge: An Essay; Metrical Musings; The Georgics of Virgil Translated; Psalms and Hymns, etc.

He died at Lydney Park, Nov. 25, 1877.

Baxter, Rev. Richard, was great in his goodness of life, great as a preacher, a theologian, a writer, and a pastor. But he did not excel as a poet. He was born at Rowton, Salop, Nov. 12, 1615. He had not the blessing of an early liberal education, but he did not allow disadvantages to prevent him becoming a man of learning. Living in those palmy days of Puritanism, his whole mind and life were influenced God-ward, and in 1638 he was ordained by the Bishop of Worcester. Two years afterwards he accepted a call to Kidderminster. Here he laboured assiduously to put down the vice and ignorance around him, and largely succeeded. When the Civil War broke out in 1642, he

declared himself in sympathy with the Presbyterian party, although not a revolutionist. During the thick of the agitations, he was compelled to leave his beloved flock, and retired, first to Gloucester and then to Coventry. he returned to Kidderminster, and soon afterward commenced his Saint's Everlasting Rest. On Sept. 10, 1662, he married Margaret, daughter of Francis Charlton, Esq. She was many years his junior, but died June 14, 1681. Baxter died in London, Dec. 8, 1691. He was the author of one hundred and sixty-eight treatises, of which the Saint's Everlasting Rest, The Call to the Unconverted, The Reformed Pastor, and Reasons for the Christian Religion, are the chief. A marble monument was erected to his memory in Kidderminster, and unveiled July 28, 1875, in the presence of such distinguished men as Dean Stanley, Dr. Stoughton, The inscription thus reads: 'Between the years 1641 and 1660 this town was the scene of the labours of Richard Baxter, renowned equally for his Christian learning and his pastoral fidelity. In a stormy and divided age he advocated unity and comprehension, pointing the way to everlasting rest. Churchmen and Nonconformists united to raise this memorial, A.D. 1875.' Dean Stanley fittingly said on that occasion: 'It is a proof of Baxter's real greatness and eminence that the nobler memories of his character have survived the distasteful and acrimonious elements with which he was encompassed. The admiration of the best spirits of his own and future times have prevailed over the violence of petty faction and his own contentious self.'

Baynes, Rev. Robert Hall, was born at Wellington, Somerset, March 10, 1831, and educated at St. Edmund's Hall, Oxford. He graduated and took M.A. in 1859, and in the same year became perpetual curate of St. Paul's, Whitechapel. In 1862 he was transferred to Holy Trinity, Maidstone; to the vicarage of St. Michael's, Coventry, in 1866; to the rectorate of Toppesfield, Essex, in 1879; and to Holy Trinity, Folkestone, in 1880. He was appointed bishop-designate of Madagascar, about which so much righteous indignation was created. Mr. Baynes, who became Canon of Worcester, has written several religious works in prose and verse; and also edited Lyra Anglicana, English Lyrics, and the Canterbury Hymnal, 1863.

Beddome, Rev. Benjamin, M.A., was the devoted pastor of a Baptist Church at Bourton-on-the-Water, Gloucester-

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shire, from 1743, and was of retiring habits and gentle disposition. He was the son of Rev. J. Beddome of Bristol, was born at Henley-in-Arden, Warwickshire, Jan. 23, 1717, and spent his early years in Bristol and London. He was being trained for the medical profession, but receiving impressions as to the supreme importance of religion, he became a divinity student and entered the ministry. He died Sept. 3, 1795, at Bourton, deeply beloved by his church and friends. The only work he published was in 1752, entitled, An Exposition of the Baptist Catechism. His other productions were published posthumously: In 1805, Sermons; in 1818, his eight hundred and thirty Hymns; in 1835, other Sermons and a Memoir. 'Among hymnists of the sober school, Beddome stands high, ranking probably next to Doddridge and Steele.'

Bennett, Henry, was born at Lyme Regis, Dorsetshire, April 18, 1813, and died at Islington, London, Nov. 12, 1868. The year preceding his death he published a volume of missionary odes with the unpretentious title—Hymns. These productions were the fruit of his leisure hours, and many of them have appeared in various publications.

Bere, Rev. Charles Sandford, was born at Harley Street, London, Jan. 25, 1829, and educated at Rugby and Christ Church, Oxford, taking his B.A. in 1852, and was ordained at Worcester in 1857. He became rector of Uploman, Devon, 1858, and has been energetic and useful in educational work. Hence his Garland of Songs, 1861; his Children's Vocal Hand-Book; The Children's Choral Book, and The Golden Harvest. He also invented The Practical Tone Ladder, the principle of which has been approved by Rev. F. A. G. Ouseley, Sir G. Macfarren, Sir Arthur Sullivan, etc. In 1885, Mr. Bere became vicar of Morebath, Devon. Over-work has impaired his health.

Bernard, Saint, of Clairvaux, was a monk and afterwards an abbot of the twelfth century. Born at Fontaines, Burgundy, in 1091, as the third son of a powerful and aristocratic family, he received the best possible education in military and chivalric accomplishments. His parents designed him for a high position in the State. But his celebrity was to be attained in the spiritual and ecclesiastical sphere, and so he found his way, in 1113, to the monastery of the Cistercians, an Order founded by Stephen Harding. His austere life, ascetic practices, unbounded energy, and

singleness of purpose, rendered him a powerful personality in the monastery. It became celebrated, and the numbers grew so rapidly, that in 1115 Bernard was sent out with a company of thirty, whom he had converted, to establish a new home, or monastery. They went forth into Clara Vallis, a wild and barren gorge, and through immense self-sacrifice and toil, built a monastic house which prospered wonderfully. He left no fewer than 160 monastic institutions of his Order.

About 1130, he began to take a prominent part in ecclesiastical affairs, and eventually became entangled in a lengthened controversy with Abelard, of Brittany. He finished his earthly course 1153. Among Bernard's works are Homilies, De Diligendo Deo, De Gradibus Humilitatis et Superbia, etc. He also wrote a poem and several hymns, many of which are still used in Roman Catholic and Protestant churches. There is a delightful rhythmic sweetness, as well as an intense pathos about many of his pieces. Luther writes of him, 'If there has ever been a pious monk who feared God, it was St. Bernard; whom alone I hold in much higher esteem than all other monks and priests throughout the globe.' Dante honours him with one of the most exalted positions in Paradise.

Bernard, Saint, of Clugny, or Morlaix, who flourished in the twelfth century, was born of English parentage, at Morlaix, in Brittany, and died at Clugny. No detailed records of his life have come to us, and yet his name and memory are fresh and green. He was a poet of a high order, and wrote as the chief work of his life a Latin poem, which he dedicated to his abbot, Peter the Venerable. It is entitled, De Contemptu Mundi. It consisted of nearly 3,000 lines, and was 'a bitter satire upon the corruptions of the age, but it opens with a description of the peace and glory of heaven; and this part of the poem is so exquisite that it

excites universal admiration.'

Berridge, Rev. John, a beneficed clergyman, was an ardent co-worker with the Wesleys and Whitfield in their great evangelical enterprises. But he was remarkably eccentric and humorous. He was the son of a farmer, born at Kingstone, Notts, March 1, 1716, and educated at Clare Hall, Cambridge. 'I remained ignorant of my fallen state,' said Berridge, 'till 1730, lived proudly on faith and works for salvation until 1754, fled to Jesus for refuge in 1755.'

He was appointed curate of Stapleford in 1749, and vicar of Everton six years afterwards. His literary style was rugged, uncultured, extravagant. This led him to recall and burn a Collection of Divine Songs published in 1760. He issued in 1773 The Christian World Unmasked, and in 1785, a volume of 342 Sion's Songs. His poetry generally has but little merit in it. He died in 1793.

Bethune, Rev. George Washington, an American pastor and divine, was born at New York on March 18, 1805, and died at Florence, April 27, 1862. He received his early education at Dickenson College, Carlisle, Penn. He was transferred in 1823 to the Princeton Theological Seminary, was married in 1825, and licensed by the New York Presbytery on July 11, 1826. His first appointment, for which he was admirably qualified, was as missionary to the coloured population and the sailors at Savannah. After a twelvemonths' occupancy of this position, he commenced and pursued his regular ministry as follows: Rhinebeck; Utica; Philadelphia; Central Church, Brooklyn; and New York. He wrote and published considerably, but chiefly in the line of poetry: as, Early Lost, Early Saved, 1846; The British Female Poets, 1848; Lays of Love and Faith, 1848; Memoirs of Mrs. Bethune, &c. He had an amiable disposition, was a great lover of nature, a powerful speaker, an eminent scholar and theologian. His verses, though not profound, are nevertheless pleasant and flowing; and his translations from other hymnists are equally happy.

Bickersteth, Right Rev. Edward Henry, M. A., Bishop of Exeter, was a son of the late Rev. E. Bickersteth, and born at Islington, Jan. 25, 1825. He received his early education at Watton, and graduated at Trinity College, Cambridge, taking his M.A. in 1850. His first appointment was as curate of Banningham, Norfolk. In 1852 he became curate of Christ Church, Tunbridge Wells, and in the same year rector of Hinton Martell, Dorset. He was next appointed vicar of Christ Church, Hampstead, and chaplain to the bishop of Ripon in 1861. He was made rural dean of Highgate in 1878, and bishop of Exeter in 1885. He has published several works of value and merit in prose and poetry. His hymns have come into extensive congregational use, especially in the Anglican Churches of

this country and the Colonies.

Binney, Rev. Thomas, the eminent and godly minister

of Weigh House Congregational Chapel, was born at Newcastle-on-Tyne, April, 1798. He served seven years in his native town in a stationer and bookseller's establishment. After some private instruction, he entered the Theological College, Wymondley, Herts. His first ministry was at Bedford, from whence he removed to Newport, I.W., in 1824. In 1829 he accepted the call to the pastorate of King's Weigh House Chapel. Here he continued to labour till 1869, a period of forty years. From the first he made his distinct mark as a preacher and pastor. His sermons and addresses, besides being masterly expositions, were rendered most potent by their unction and fire. congregation and church grew steadily and continually, especially by large additions of young men, and business men from the city of London. 'Mr. Binney's magnificent presence, vigorous intellect, ardent affections, direct style, and highly effective manner, combined with largehearted sympathies, sufficiently explain the wide and long-continued influence which he exerted upon his generation.' His Ode to the ETERNAL LIGHT is remarkable equally for its devoutness and its high intrinsic merit both in thought and composition. And we cannot help lamenting the lack of similar productions from his prolific pen and mind. Mr. Binney wrote a number of practical and useful works. among them being, The Service of Song in the House of the Lord; Dissent not Schism; Seventeen to Thirty; The Life of Sir T. F. Buxton; St. Paul, &c., &c. On his visit to America in 1845, he received the honorary degree of D.D. And the Aberdeen University afterwards conferred on him their LLD. He passed away to the skies from his residence at Clapton, Feb. 24, 1874, tenderly loved and deeply reverenced by all who had the privilege of his acquaintance.

Blunt, Rev. Abel Gerald Wilson, son of Rev. H. Blunt, was born in 1827, and received his University training at Pembroke College, Cambridge, taking orders in 1851. His first curacy was Lilleshall, Salop. He accepted the chaplaincy to Lord Crewe in 1856, and in 1860 became rector of St. Luke's, Chelsea. Mr. Blunt is a Broad Churchman; of the same school of thought as, and was associated with, Charles

Kingsley, F. D. Maurice, and Dean Stanley.

Bode, Rev. John Ernest, M.A., was born 1816. He was the son of William Bode, Esq., late of the Foreign Office Department of the General Post Office. He received his

tuition at Eton, Charterhouse, and Christchurch, Oxford; graduating with honours in the year 1837. He became tutor and censor of Christchurch, one of the public examiners, and select preacher in the University. In 1857 he was a candidate for the professorship of poetry, but failed. In 1855 he was Bampton lecturer. His livings were the rectory of Westwell, Oxfordshire, in 1847; and Castle Camps, Cambs., in 1861. He died Oct. 6, 1874,

having written several poetic works.

Boden, Rev. James, who most probably gave us the present popular form of 'Jerusalem, my happy home,' was born at Chester, April 13, 1757, in the house formerly the residence of Matthew Henry. At the age of sixteen he became a member of the Congregational church, then the mere remnant of M. Henry's Presbyterian charge. He became useful, went to study at Homerton, accepted a charge at Hanley, Staff., and in 1796 removed to Sheffield. He resigned the pastorate in 1839, and died June 4, 1841. A touching and beautiful incident is on record in connection with his illness. The sun shone brightly on the last Sunday morning of his earthly life; and someone referring to it, Boden said,

'He is my Sun; though He forbear to shine, I dwell for ever on His heart; for ever He on mine.'

Bonar, Rev. Horatius, D.D., one of the foremost and most attractive hymn-writers of the nineteenth century, was born in Edinburgh the 19th Dec., 1808, and received his education in the same city; being for some time a favourite student of Dr. Chalmers. He was ordained in 1837, became minister of the Scotch Kirk at Kelso, and continued in the same charge for thirty years. He then received and accepted a call to his native city, where he remained until the pastoral duties and cares of his arduous career ceased. It will be noted by the above date that the year 1887 is the jubilee of his ministry—an unusual circumstance for one who has worked so energetically, and one which deserves wide and generous recognition; and on April 5, 1888, he received a jubilee testimonial of £1,000.

In the great Disruption of 1843, when that noble band of nearly five hundred ministers (actually 474) went out from the General Assembly for conscience' sake, and in favour of that liberty which led to the formation of the Free

Church of Scotland, Horatius Bonar honoured himself by joining the brave company. His religious writings are numerous and deservedly popular. But his chief literary excellence is manifest in his delightful lyrics. They are sung in every land where the English tongue is spoken; albeit they were not used in his own church until 1884, and even then the Hymn Book did not supersede the metrical Psalter without causing secessions from his church.

Bond. See Faussett, Alessie.

Borthwick, Miss Jane (H. L. L.), a Christian lady of Edinburgh, was born in 1813. She is known by the above letters, which being interpreted are, 'Hymns from the Land of Luther.' In her translations from the German, she has been assisted by her sister. And in 1854, they published the results of their loving labour in a work which became very popular. For a number of years she contributed useful and acceptable articles, in prose and poetry, to The Family Treasury. She comes of an old Scotch family, her father belonging to the legal profession. That she possesses the 'faculty divine' in a high degree is evidenced, not only by her translations, but also by her delightful original odes.

Bourignon, Antoinette de, was born at Lille, Jan. 13, 1616, grew up to womanhood with some strange religious and social eccentricities, and was eventually engaged to be married. But thereupon she suddenly fled, and retired to a monastery, near Cambray. Here her old tendencies re-asserted themselves, and she was expelled for insubordination. She then 'wandered about for the rest of her life in Flanders, Holland, and Northern Germany, gathering a number of restless enthusiasts around her, and busily engaged in the propagation of her views,—that the church needed a thorough reformation, that there existed no more true Christians, that all religious rites were superfluous,' and that true worship was confined to an inner mental process. is a dark life indeed from which no ray of light ever shines, and by which no other being is strengthened and ennobled. How many have been blessed by the reading and singing of her consecration hymn, eternity alone must reveal. She died at Francker, Oct. 30, 1680.

Bourne, Ven. Hugh, was born at Ford Hays farm, in the parish of Stoke-upon-Trent, April 3, 1772. His parents were of Norman descent, and his ancestry dates back to the period of the Conquest. His father, Joseph Bourne, was a farmer, wheelwright, and dealer in timber. Hugh, the third son and fifth child, says, 'When quite a boy, I learned by rote, or committed to memory, the morning and evening prayers of the church, with the Te Deum, Litany, etc. This was done at my father's instance, and evidences a family attachment to the church.' His mother's last words to Hugh were, 'And thou, my beloved Hugh, son of my right hand, let not my affliction and death prevent thee from fulfilling thy appointments. Go on, my son, preach the Gospel.' He obeyed this injunction, and was for awhile engaged as a Weslevan class-leader; but being in full sympathy with the revival and camp-meeting movement of Lorenzo Dow, he with other earnest working-men held openair and other special services, which led to his expulsion from the Wesleyan Society. Then began that course of evangelism which led to the formation of the Primitive Methodist Connexion, of which he is justly regarded one of the Amid his varied and incessant activities he was an earnest student, and for many years directed the Connexion's literature and edited its hymn books. As early as 1816 he essayed the composition of hymns, but his poetic experiments can hardly be considered successful. finished his eminently useful career, Oct. 11, 1852, in the quietness of spiritual peace and the strength of conscious triumph.

Bowring, Sir John, was an eminent statesman, an apt translator of poetry from the Spanish, Russian, and other languages, and a considerable writer of original pieces. was born at Exeter, Oct. 17, 1792, in which city his father was a serge manufacturer. John was sent to Spain, while yet in his boyhood, by an Exeter business firm. He also travelled on business in the south of France, and was there arrested on suspicion of being a political spy. The Foreign Office next employed him to collect statistical information for the furtherance of British trade. In 1825 he became editor of the Westminster Review, and afterwards entered Parliament. In 1849 he was made British Consul at Canton, and in 1854 Her Majesty's Plenipotentiary in China, receiving the honour of knighthood. He also held successively several other Government positions. He published, as a result of his travels: The Kingdom and People of Siam, and The Philippine Islands. In his earlier years he issued, Matins and Vespers, &c., and Hymns as a Sequel to the Matins. He has written some excellent and charming pieces, and no one would accuse Sir John of being a Unitarian, from the theological character of his hymns, and especially from his most valued and celebrated one, 'In the Cross of Christ I glory.' He died Nov. 22, 1872.

Bridges, Matthew, was originally a member of the Anglican Church, but in 1847 he joined the Roman Catholic Communion; and in his Hymns of the Heart, For the Use of Catholics, he expresses regret that he had ever used his influence against that church. In 1852 he published the Passion of Jesus. His odes are very beautiful, embodying sentiments dear to all Christian hearts. He is the younger son of Mr. John Bridges, of Wallington House, Surrey, and was born at the Friars, Meldon, Essex, July 14, 1800.

Bronte, Anne, one of three somewhat remarkable and gifted sisters-daughters of the Rev. Patrick Brontë of Haworth. She was born in 1822, and died in 1849. family consisted of six sisters and a brother. The mother died soon after the birth of the youngest child, and left the father—a poor clergyman—the seven children to care for. The youngest two daughters died during school life, and the eldest soon afterwards—probably through grief and anxiety. The remaining three—Charlotte, Emily, and Anne—were thus thrown upon their own resources. After some unsuccessful attempts to establish a school at the parsonage. Charlotte and Anne obtained situations as governesses. But neither of them was fortunate in this work, and Anne's health gave way. This triad of good and talented sisters will not soon be forgotten, and it is scarcely possible for the memory of any one of them to perish alone. Anne is lovingly remembered by her lyrics, but her fame rests chiefly on her novel-Wildfell Hall. 'Her spirit passed away on a bright morning in May, 1849, quietly as the breath of an infant.'

Brooke, William Thomas, born Jan. 9, 1848, was educated at the City of London School. Although in commercial life, he is an eminent hymnologist, and has written a number of hymns. He was closely acquainted with the late Daniel Sedgwick, and has followed in his footsteps as the authenticator of hymn-texts and authorships. He has thus had charge of the Methodist S. S. H. Book, 1880; the Congregational Book of Praise for Children, 1801; Congregational Hymns, 1887; and Primitive Methodist Hymnal, 1887.

He has also revised the translation of A'Kempis' De Imitationē Christi, 1886; published an edition of Giles Fletcher's Christ's Victory and Triumph, and other Poems of the XVIIth Century, 1888; and read the draft hymn-notes of this work.

Brooks, Charles Timothy, an American author, was born at Salem, Mass., June 20, 1813. He graduated at Harvard College in 1832, and at Cambridge Divinity School, 1835. He became pastor of a Unitarian Church at Newport, R.I., in 1837; but resigned in 1873 on account of impaired eye-sight, and devoted himself to literary pursuits—chiefly translations from the German, in which he was especially useful. His principal works are, a translation of Schiller's William Tell, 1837; Schiller's Homage of the Arts, etc., 1847; German Lyrics, 1853; Goethe's Faust, Part I., 1857; The Simplicity of Christ's Teaching, 1859; etc., etc. He also published a number of minor poems. He

died at Newport, June 14, 1883.

Browne, Rev. Simon, was an Independent minister, first at Portsmouth, and then from 1716 at Old Jewry, London. He was born at Shepton Mallet, Somerset, about the year 1680, and studied under Rev. J. Moore of Bridgewater. He resigned the pastorate in 1723, suffering much through certain mental aberrations, arising from domestic trial and bereavement, which more or less afflicted him during the remainder of his life. He entertained the notion that God had destroyed his reasoning faculties-had 'annihilated in him the thinking substance, and utterly divested him of consciousness.' He did not therefore regard himself as a moral agent, or as liable to future rewards and punishments. Toplady reminded him that 'instead of having no soul, he wrote and reasoned and prayed as if he had two.' He was the author of a volume of Sermons; A Defence of Revelation; A Disquisition on the Trinity; and Hymns and Spiritual Songs.\* 'His hymns, if not eminently poetical, are unusually solid; and form the one cheerful ray coming to us across a century and half from so sad a life. He went to the perfect life in 1732.

Bruce, Michael, a talented but brief life, was born at Kinneswood, Kinross-shire, March 27, 1746. He was poor, but received a liberal education in Edinburgh. Disease, hardship, and lack of nourishment, closed quickly his pro-

<sup>\*</sup> He also compiled a Dictionary and prepared the Exposition on 1st. Cor. in continuation of Matthew Henry's Commentary.

mising but sad career, on July 5, 1767. This son of a poor weaver 'is the hero of one of the most pathetic chapters in literary history.' His genius and piety shone with rare beauty through all the night of his poverty. His MSS. were placed by Bruce's father in the hands of John Logan, who published a portion of them, the profits of which went to the indigent parents. Logan, however, kept back Gospel Paraphrases and some of his hymns, and in after years published them as his own. This selfish and thieving editor afterwards gave up the ministry and wrote for the stage. Bruce, who is held in lasting esteem, has written hymns well worthy of being sung in the congregation of the

righteous.

Bruce, Rev. William, D.D., son of Rev. W. Bruce, Presbyterian minister, was born in 1812 at South Shields. After a few years, the father's health having failed, the family returned to Scotland and finally settled at Ardoch on the Clyde. There Dr. Bruce's boyhood was spent under the able teaching and influence of his cultured father. He studied at Glasgow University, taking a prominent place; and in 1838 he was ordained to the ministry of the United Presbyterian Church upon receiving a call to Edinburgh. Here for forty-four years he laboured lovingly among a loving people. In acknowledgement of his various attainments, his University conferred on him, in 1868, the degree of Doctor of Divinity. Dr. Bruce wrote much, though he published little—two volumes only, entitled, Hebrew Odes and other Poems and Memories. His poetry lacks, perhaps, fiery force, but critics agree in admiring his quiet, tender melodies that were divinely given him as a solace in his many dark nights of sorrow under repeated and severe domestic bereavement. He died at Bridge-of-Allan, Nov. 15, 1882, after a protracted and painful illness, and is buried in the Grange Cemetery at Edinburgh.

Bryant, William Cullen, an American barrister, was born at Cummington, Mass., Nov. 3, 1794. He became a pupil at Williams College in 1810, and commenced the study of law two years afterwards. In 1815 he was admitted to the bar, and went to New York in 1825. Here in the following year he joined the staff of the Evening Post. His attempts at poetry began when only ten years of age; and he first published in 1821. His pieces found their way into various Church Hymnals, dating from 1820 to 1878.

His poetry has no indications of great strength or lofty conception, but it is spiritual in tone and calculated to be useful, and will undoubtedly claim its place in the singing literature of Christian people for a long while to come. He

died in peace at Roslyn, L. I., June 12, 1878.

Bubier, Rev. George Burden, son of the Rev. W. Bubier, Congregational minister, was born at Reading, Feb. 2, 1823. He lost both parents in early youth; his first effort at composition being an Elegy on the death of his mother, when he was thirteen years old. About the same time he obtained a situation in a bank at Banbury. He joined the church at Old Broad Street, London, in 1841, and soon after was admitted to Homerton College, presided over by Dr. J. Pye Smith. After a three years' course of study he accepted a call to the Independent church at Orsett, Essex, and was ordained April 25, 1844. In 1846 he became copastor at Brixton with the Rev. J. Hunt. In 1849 he went to Downing Street Chapel, Cambridge, and in 1854 to Hope Chapel, Salford. He was made professor of theology and philosophy at Spring Hill College in 1864. For a period of fifteen years he had charge of the literary department of the Nonconformist. He finished his course, March 19, 1869.

Buckoll, Rev. Henry James, was the son of the Rev. James Buckoll, Siddington, Gloucestershire, and was born Sept. 9, 1803. He received his education at Rugby and Queen's College, Oxford, graduating in 1826. In that year he became assistant-master at Rugby, and in 1827 he became a clergyman. In 1839 he edited a Hymn Book for use in Rugby parish church, and in 1857 he and Dr. Goulburn compiled a similar book for the school, which contained fourteen of Buckoll's own compositions. He next published Hymns Translated from the German. Some of his odes are included in the Harrow School Hymn Book, and in Gurney's Psalms and Hymns, 1851. He died at Rugby, June 6, 1871.

Bulfinch, Stephen Greenleaf, D.D., has composed largely in poetry, and made hymn-writing the literary magnum opus of his life. He was born in Boston, U.S., on June 18, 1809. He studied and graduated at Columbia College, Washington, and was trained for the ministry at the Cambridge Theological Institute. He became a Unitarian minister at Charleston in 1831, and removed to Pittsburgh in 1837, to Washington in 1838, to Nashua in 1845, to Dorchester in 1852, and to East Cambridge in 1865. During this remark-

able pilgrimage he published various prose works, and also the following poetical ones: Contemplations of the Saviour; Poems; Lays of the Gospel; Harp and Cross. He died at

East Cambridge, Mass., Oct. 12, 1870.

Bullock, Rev. William, D.D., was for a number of years a devoted missionary of the S.P.G. Society. He afterwards became dean of Nova Scotia, and published at Halifax, U.S., in 1854, Songs of the Church. Respecting his hymns an author says, 'They were written amidst the various scenes of missionary life, and were intended for the private and domestic use of Christians in new countries, deprived of the means of public worship.' A noble purpose this! We trust they have well fulfilled their mission. The author

finished his godly course in the year 1874.

Bulmer, Agnes, wife of Mr. Joseph Bulmer, of Watling Street, London, and whose maiden name was Collinson, was born in London, Aug. 1775. She was a Methodist from early years, being admitted into membership by the Rev. J. Wesley, who gave her at the same time her first class-ticket. She was blessed with the exceptional privilege of being a member in Mrs. Hester Ann Rogers' class. Her literary efforts were in the hymn-writing line, and extended over a period of twenty years; her compositions usually appearing in the Wesleyan Magazine and the Youth's Instructor. She died in the Isle of Wight, Aug. 30, 1836. Her poetic effusions were collected after her decease, and published in connection with her biography by the Rev. W. M. Bunting. The London Quarterly Review in a Review of Dr. Bunting's Life, Jan. 1888, says, 'She was a poetess of real elevation and of great refinement and eloquence, although the didactic and doctrinal character, as well as the great length of her chief poem—Messiah's Kingdom—are fatal impediments to its circulation.'

Bunting, Rev. William Maclardie, was born in the town of Manchester, Nov. 1805. He was the eldest son of the renowned Rev. Jabez Bunting, D.D., and received his education at the Wesleyan School, Woodhouse Grove, and at St. Saviour's, Southwark. He was converted to God at the age of seventeen, and attributed it to a serious meditation, when once passing over Old London Bridge, on the encouraging promise of the Lord Jesus Christ: 'Him that cometh to Me I will in no wise cast out.' He was received into the Wesleyan ministry two years afterwards, and dur-

ing a quarter of a century held a high position therein. 'He was a man of high intellectual and moral worth; of deep, sincere, and unassuming piety, and of fine catholic spirit' His death occurred 'somewhat suddenly' at Highgate Rise, Nov. 13, 1866. He wrote several excellent and soul-stirring hymns, not of high rhythmic or poetic quality, but yet devout and chiefly penitential, and of enduring value both in private and public devotion.

Burdsall, Richard, jun., son of Richard and Judith Burdsall, was born at Kirby, Yorks., Mar. 14, 1735. At ten years of age he became deeply impressed, and after seventeen years of heart-trouble found spiritual peace May 18, 1762. He joined the Wesleyan Church, and the following year began, through the neglect of an appointment, to exercise his preaching gifts. His wife, who had been unfriendly to his Methodistic zeal and activities, became converted, and died in faith, June, 1777. years afterwards he married Miss Stables, whom her father turned out of doors for becoming a Methodist. At the age of seventy-five he preached two or three times every Sabbath. At eighty-eight he conducted a class of seventy members. He died Feb. 25, 1824, in his eighty-ninth year, and the sixty-second of his ministry, in sure and certain hope of a glorious resurrection unto eternal life.

Burleigh, William Henry, an ardent American reformer, was born at Woodstock, Conn., Feb. 12, 1812. He became editor of a Temperance and Anti-Slavery paper, in 1837, at Pittsburgh, Hartford, Syracuse, and Albany. In 1855 he was made harbour-master of New York. In 1841 he published a volume of Poems at Philadelphia, and an enlarged edition of the same work, with Memoir of his wife, in 1871. His hymns are in extensive congregational use, both in England and America. They possess a high average of poetic merit and melody, and are often touchingly descriptive of life's chequered experiences. Burleigh died at Brooklyn, March 18, 1871, at the age of fifty-nine years.

Burns, Rev. James Drummond, born at Edinburgh, Feb. 18, 1823, received his education and graduated M.A. in the University of the Scottish capital. Licensed to preach in 1845, he commenced his ministerial work in the Free Church at Dumblane. But in 1847 his health failed. and he was compelled to visit Madeira. Here he remained and preached for the space of six years, and afterwards went

to reside at Hampstead. His first volume of poetry was issued in 1856, entitled, *The Vision of Prophecy and other Poems*. There is a devoutness manifest in his hymns which makes them attractive and popular. He died at Mentone, Nov. 27, 1864. His *Memoirs*, &c., were published, 1869.

Burton, John, jun., was a cooper and basket-maker, born in 1803, at Stratford, Essex. Being an invalid from his fifteenth year, he found solace in writing poetry, for which he had special tastes and aptitudes. His chief work, a Version of the Psalms, was published by John Snow, Ivy Lane, London, 1871. It had in it some really good metrical pieces, but was singular in this, that a Scripture reference was attached to almost every line. He was the author of three or four other productions, and contributed regularly to the Child's Companion, in its earlier days; his papers being signed by 'J. B., Essex.' His death took place in 1877.

Butcher, Rev. Edmund, was a Unitarian minister, born at Colchester, April 28, 1757. He received his elementary training under Dr. Thomas Stanton, Presbyterian minister, of his native place. He was a clever lad, and at fourteen wrote a heroic poem. Soon afterwards he commenced writing for various periodicals, and set apart the remuneration for the comfort of his parents and sisters. During this period he was serving an apprenticeship under a London draper. The family was afterwards placed in more affluent circumstances by inheriting the estate of Rev. J. Butcher, vicar of Feering, Essex. Edmund entered the Unitarian ministry, his first call being to Sowerby. In 1789, he accepted the pastorate of Leather Lane, Holborn, and in 1798 he went to Sidmouth. Early in 1821 he retired, going to reside in the first instance with his son at Bristol, and then to Bath. In the following year he had a serious fall which dislocated his hip. He was never fully restored, and died on Sunday, April 14, 1822. 'He was a most loveable man in all respects;' was a considerable writer, and published several works both in prose and verse.

Byrom, John, F.R.S., was a native of Lancashire, being born at Kersall, Manchester, in 1691. He pursued his university education at Trinity College, Cambridge, and became a Fellow in 1714. He is said to have invented a system of stenography, which was of considerable service to him in his subsequent literary life, and which he taught to others with success. He was a contributor to the famous Spectator of

the eighteenth century, and possessed good intellectual ability; although he held peculiar theological and ethical views, and was a disciple of Jacob Behmen, the mystic. He succeeded eventually to the Kersall family estate, and died in peace and honour there, Sep. 28, 1763. His pieces were collected and printed after his death, first in 1773, and again in 1814. His *Literary Remains* were published in 1857.

C.F. See Hymn-Note, 913.

Cameron, Rev. William, was born in 1751. After his university training, he accepted a call and was appointed to Kirk Newton, Midlothian, in 1785. He was a true Scottish poet, and published, in 1790, a volume of sacred lyrics. He also assisted in the preparation of the collection of Paraphrases which received the official sanction of the General Assembly, and which is still extensively used by the Scotch Kirk in congregational worship. He is the author of several of those paraphrases and joint-author of a number of others. He went to dwell among the spirits of the just made perfect in 1811.

Campbell, Jane Montgomery, daughter of the late rector of St. James's, Paddington, was born in the year 1817, and died Nov. 15, 1878. She was lovingly assiduous as a teacher of singing, among London children. For several years she resided at Bovey Wacy, South Devon, and while here assisted the Rev. Charles S. Bere in compiling his Garland of Songs, 1861. Mr. Bere, in the preface, makes honourable mention of her valuable aid. She finished a spiritually fruitful life at the age of sixty years.

Carey, Henry, a poet and musician of considerable ability, born in London about the year 1685, and according to some accounts, was a natural son of George Saville, first Marquis of Halifax. He studied music first under Olaus Westeinson Linnert, a German, and then under Rosinque and Geminiani. Carey was a staunch loyalist, although his enemies accused him of being a Jacobite. He was fond of composing loyal songs and is most probably the author of the 'National Anthem.' Anyway he was the first who was known to have sung it in public. He wrote several excellent songs, pastorals, &c., chiefly of a comic character, such as, 'Sally in our Alley.' But though he composed largely, and was otherwise engaged, he lived in poverty, and terminated his sad life by suicide in London, Oct. 4, 1743.

Carlyle, Rev. Joseph Dacre, a learned clergyman of the

Anglican Church, was born at Carlisle, June 4, 1758. Educated at Christ College, Cambridge, he took his M.A. in 1783, and became a celebrated Arabic scholar, having studied with David Zamio, a native of Bagdad. He succeeded Dr. W. Paley in the Chancellorship of Carlisle diocese. In 1794 he was appointed professor of Arabic at Cambridge, and chaplain to Lord Elgin's embassy to Constantinople. Thus he was enabled to examine the libraries. of the Turkish capital, and to journey through Asia Minor, Italy, the Tyrol, and Germany. In 1796 he published specimens of Arabic poetry. In 1801 he was installed in the living of Newcastle-on-Tyne. He was working busily at a new edition of the Arabic Bible and at a revised edition. of the Greek New Testament when death summoned him away, April 12, 1804. He wrote somewhat industriously in poetry, and many of his pieces reveal considerable power. He published a volume of *Poems* in the last year of his life.

Caswall, Rev. Edward, a ritualistic clergyman and afterwards a Roman Catholic, was born at Yately in Hampshire, July 15, 1814. He graduated at Brasenose College, Oxford, and was ordained in 1838. He received the perpetual curacy of Stratford-sub-Castle, Salisbury, in 1840. Six years afterwards he resigned his charge, and in 1847 joined the Church of Rome. Being a married man he could not enter into full official relations. But by some remarkable coincidence his wife died in 1849, and set him free to become a slave. He found his way to Dr. J. H. Newman's Oratory in Birmingham. The productions of his pen have been considerable and somewhat various: The Child's Manual, in 1846; Sermons on the Seen and Unseen, same date; Devotions for Confession, 1849; Verba Verbi, 1855; Confraternity, 1861; &c. But his best and most valuable literary work has been in the brighter realm of poetry. His Lyra Catholica, a volume of translations from the Latin, has rendered good service to nearly every collection of hymns. In 1858 he issued his Poems, and in 1865, A May Pageant. In his translations he has rendered a service to the universal church equal perhaps to that of J. M. Neale, and as a Catholic poet he approaches Newman and Faber. He paid the debt demanded from all on Jan. 2, 1878.

Cawood, Rev. John, son of a Derbyshire farmer, was

born at Matlock, March 18, 1775. He was educated at Oxford, ordained in 1801, and became curate at Ribbesford and Dowles. In 1814 he was transferred to the perpetual curacy of Bewdley, Worcester. He wrote a book on Church and Dissent, which was published in 1831. In 1842 he published Sermons in two volumes. He also wrote a number of hymns, not possessing great poetic value. He died in 1852.

Cennick, John, was an industrious hymn-writer of the last century, in the early days of the Wesleyan revival. Besides an Autobiography, Tracts and Sermons, he published Sacred Hymns for the Children of God in the Days of Their Pilgrimage, two vols.; Sacred Hymns for the Use of Christian Societies; and Hymns for Children. He seems to have been encouraged a good deal by Charles Wesley, who suggested and inspired many of his themes, and corrected some of his work before publication. Cennick was a Berkshire man, born at Reading, December 12, 1718. For a while he was a tutor in the Kingswood School, but changing his doctrinal views he joined Whitfield in 1741, and four years afterwards went to the Moravians. His poetry has earnestness of tone, and reveals an energetic mind, but it lacks the polish, grace, and genius of the Wesley hymns. Still he will be remembered, partly because of his acknowledged partnership with C. Wesley in that remarkable hymn-'Lo! He comes with clouds descending,' and partly as the author of those choice verses sung at our social and public festivals— 'Be present at our table, Lord,' &c. Cennick died in London, July 4, 1755.

Chandler, Rev. John, finds a place in our Hymnal as a translator of Latin hymns, and in this delightful work he was pre-eminently useful. He has a principal place among such celebrities as Newman, Neale, and Caswall. He was a man of great modesty and retiring disposition. This is manifest indeed in the simple and unpretentious renderings of the hymns, which, nevertheless, have in them considerable poetic merit. He was born at Witley, Surrey, June 16, 1806, and died at Putney, July 1, 1876. He graduated at Corpus Christi, Oxford, in 1827 and was ordained in 1831. He was appointed vicar of Witley in 1837, and then rural dean. He published Hymns of the Primitive Church, containing one hundred and eight Latin Odes, with his translations. This brought these valuable poetic effusions into ex-

tensive congregational use. In 1842 he issued a Life of William of Wykeham, and in 1854 his Horæ Sacræ. He is a striking example of how useful and successful a life may be,

though not endowed with great intellectual abilities.

Churton, Rev. Edward, D.D., son of the Ven. Ralph Churton, archdeacon of St. David's, was born in 1800, and educated at Charterhouse, proceeding thence to Christ's, Oxford, where he took B.A. in 1821, and M.A. in 1824. He was appointed rector of Crayke in 1835, and was made a prebend of York Cathedral in 1841. He became archdeacon of Cleveland in 1846. His literary work was chiefly in the direction of church history and poetry. Archdeacon Churton died, July 4, 1874.

Clark, Benjamin. We are unable to obtain a biography

of this author. See hymn 971.

Clarke, Rev. Samuel Childs, M.A., was born in 1821, and educated at St. Mary's Hall, Oxford, taking his degree in 1846. He received ordination at Ely, 1845, and became vicar of St. Thomasby, Launceston, three years afterwards. He was appointed Head Master of Launceston Grammar School, concurrently with the vicarage, and held the post from 1849 to 1875. At the latter date he became Vicar of Thorverton, Devon, which position he still holds. In 1883 he was appointed Hon. Secretary of the Board of Education for the diocese of Exeter. He has written some poetry, which has been published in a volume of *Hymns*.

Claudius, Matthias, was born at Rheinfeld, near Lübeck, Aug. 15, 1740. He was a law student at Jena, spending most of his life afterwards at Wandsbeck. He wrote considerably in articles and poems for various periodicals. Of these pieces he made two collections, the first in 1765, in eight vols., and the second in 1812. His essays dealt with a variety of subjects, but not often with Biblical or devotional themes. 'None of his poems are used in the churches. They exercised, nevertheless, a great influence on the religious life of his country by their strong, primitive, and sympathetic Christian feeling.' He died in Hamburg, Jan. 21, 1815.

Clement of Alexandria, (Titus Flavius Clemens), was a pagan in his earlier years, and an ardent student of philosophy. Both the date and locality of his birth are questions of abiding obscurity. It took place near the middle of the second century, and probably at Athens. He tra-

velled extensively in Greece, Palestine, Calo Syria, and Egypt. He made logic, rhetoric and dialectics special subjects of study, which served him to admirable purpose when he became a Christian. He was also an earnest student of the poets and of music, and showed a profound acquaintance with the older Greek literature. He made a study of the Christian religion under Pantænus, a great Christian teacher in Alexandria, became a convert, then a presbyter, and afterwards succeeded Pantænus as preceptor of the divinity school. He was an eminent and popular instructor, drawing many pupils, amongst whom was Origen. About A.D. 202 he retired into Palestine and Syria to avoid the persecutions, and is supposed to have died about the year 220. Three of his works are extant: Exhortations to the Heathen: The Instructor; and Stromata or Miscellanies. In these writings Clement elucidates his deep convictions and philosophic thoughts on religion and science.

Codner, Mrs. Elizabeth, has been well known for several years as associated with the beneficent work at Mildmay, and as the first editor of Woman's Work in the Great Harvest Field. A number of her excellent contributions to this Magazine have been published recently by Messrs. Nisbet and Co., in two vols.: Among the Brambles; and Behind the Cloud. Her most recent work, entitled Mornings at Mildmay, contains notes of Lessons on the Beatitudes. Her Bible in the School Room; and The Bible in the Kitchen, earlier publications, are now out of print. Mrs. Codner has written many beautiful poems, some of which may be found scattered throughout her works, and some

others in addenda to Among the Brambles.

Collins, Rev. Henry, M.A., was a graduate of Oxford, and in his earlier years a clergyman of the Church of England. During some months, early in 1857, he was engaged as a missioner at St. George's in the East, London. In the same year he became a convert to the Church of Rome, and went to Grace Dieu. He is at present connected with

Staplehill Convent, Wimborne, Dorset.

Collyer, Rev. William Bengo, D.D., F.S.A., was born at Blackheath, April 14, 1782. He received his education at Homerton, commenced preaching at eighteen years of age, collected his own congregation at Peckham, was ordained as their pastor in 1801, and during half a century was one of the most distinguished Nonconformist ministers in

London, being pastor of the same church during the whole of that period. He wrote and published assiduously; as Lectures on Scripture Facts; Prophecy; Miracles; Parables; Doctrines; Duties; Comparisons. In 1812 he compiled a Supplement to Watts, in which were fifty-eight of his own hymns; and in 1837 he issued a Book of Services, containing eighty-nine others. He also wrote thirty-nine hymns for Leifchild's Original Hymns, published in 1839. Collyer died in London, Jan. 9, 1854. There is ease and polish about his verses; they are spirited and readable, but sometimes marred by a too florid style.

Colquhoun (née Fuller-Maitland), Mrs. Frances Sarah,

may be regarded as part-author of-

'Oft in danger, oft in woe.'

It was drafted by H. K. White on the back of a mathematical paper. Miss Fuller Maitland completed it and gave it its present form, and in 1827 inserted it in *Hymns for Private Devotion*. She was born in 1809, married in due time to Mr. John Colquhoun, second son of Sir James

Colquhoun. She died in Edinburgh, May 27, 1877.

Conder, Josiah, stands high as a Congregational layman and an author. He was born in London, Sept. 17, 1789. Being the son of a bookseller, he entered in early life upon that business, and eventually became a publisher. In 1814 he purchased the Eclectic Review, and conducted it for twentythree years, being aided with contributions from Robert Hall, and other able Nonconformists. He also edited the Patriot from 1832 until his death. He wrote and published in prose: Protestant Nonconformity, two vols.; The Village Lecturer; The Law of the Sabbath; The Modern Traveller; Italy; A Dictionary of Geography; Epistle to the Hebrews; Life of Bunyan; View of All Religions; Poets of the Sanctuary. His poetical works are, The Associate Minstrels; The Star of the East; Choir and Oratory; Hymns of Praise, Prayer, and Devout Meditation. In 1836 he edited the Congregational Hymn Book, which contained sixty-two pieces from his own pen. Conder died Dec. 27, 1855. His hymns are characterised by devoutness and culture, and reveal more than average ability.

Cook, Rev. Russell Sturgis, born in 1814, was a Congregational minister. He was one of the secretaries of the American Tract Society, and afterwards secretary of the

New York Sub-Committee. He died in 1864. His wife

was the daughter of Dr. Cæsar Malan, of Geneva.

Cooper, Rev. Edward, born in 1770, and died Feb. 26, 1833, was the rector of Hamstall, and of Yoxall, Staffordshire. He published a collection of Hymns in 1808, and Practical and Familiar Sermons in 1816. These ran through many editions and gave him some considerable fame. The bishop of Lichfield recently recommended them to his younger clergymen for use in public worship in place of their own compositions. Cooper also wrote some theo-

logical works.

Cosin, John, Bishop of Durham, appears in our Hymnal as a translator only. He was born at Norwich, Nov. 30, 1594, and graduated at Caius College, Cambridge. He then became successively Bishop of Durham's chaplain, Prebendary of Durham, Archdeacon of East Riding, Master of Peterhouse, Cambridge, Vice-Chancellor, and then Dean of Peterborough. In 1641 he was sequestrated and impeached for Romish practices by the House of Commons, but was allowed liberty on bail, and was not afterward called upon to appear. Immediately after the Restoration he was made Bishop of Durham. He was a learned divine, had great literary ability, and wrote several works of permanent value, on Church and Scripture History, Worship, and Doctrine. His death took place in London, Jan. 15, 1672.

Coster, Rev. George Thomas, was born at Chatham, Kent, in 1835. He was a student of New College, and entered the Congregational ministry in 1859. Besides other churches over which he presided, he was pastor of Fish Street, Hull. He is now (1889) minister of Bedford Street, Stroud. He has published some prose works, and also four volumes of his poetry; amongst them being Poems and Hymns, and Red Roofs and other Poems.

Cotterill. Rev. Thomas, has displayed a fair degree of ability as a hymn-writer, but has created nothing illustrious or striking. He was born Dec. 4, 1779, at Cannock, Staffordshire, educated at St. John's, Cambridge, and ordained in 1806. He was two years at Tutbury, nine at Lane End, North Staffordshire, and perpetual curate of St. Paul's, Sheffield, from 1817. A chief edition of Selections of Psalms and Hymns appeared at Sheffield in 1819, under the care of Cotterill and James Montgomery, the printer.

Each of them wrote a number of original hymns, and freely altered or re-wrote the productions of other authors. The book, however, was soon afterwards suppressed through legal difficulties. Cotterill died at Sheffield, Dec. 29, 1823.

Cotton, Rev. George Edward Lynch, was a native of Chester, born Oct. 29, 1832. He passed successfully through Trinity College, Cambridge, and was made Head Master of Marlborough School in 1852. Six years afterwards he was chosen Bishop of Calcutta and Metropolitan of India and Ceylon. He was considered a devout and earnest minister of the Gospel. He found time to write Doctrine and Practice of Christianity; Sermons, two vols.; posthumous Sermons, preached in India. By a somewhat sad accident he was drowned at Kooshtea, on the Ganges, Oct. 6, 1866, being only thirty-four years of age. His Memoir, with Selections from His Journals and Correspon-

dence, was published by his widow in 1870.

Cousin, Mrs. Anne Ross, daughter of the late David Ross Cundell, Esq., M.D., of Leith, was born in 1824. She was educated and resided in Leith till her seventeenth year, when she removed to Edinburgh. Her first compositions appeared in the Christian Treasury and Missionary Record. In 1847 she married the Rev. William Cousin. Dr. J. J. Bonar says: 'In her he found a help-meet, gifted and saintly, like himself.' He was a widely respected minister of the Free Church of Scotland, which he joined at the Disruption. His various charges were, Duns, in Berwickshire; Chelsea; Irvine, in Ayrshire; and Melrose, in Roxburghshire. In each of these places he exercised a powerful, evangelical, and successful ministry. He died in 1883. Mrs. Cousin published, in 1876, a volume of her poems, entitled, Immanuel's Land and Other Pieces.

Cowper, William. In the pastoral house at Great Berkhampstead was born one of the purest, tenderest, and most attractive of British poets—one who, notwithstanding his subsequent madness of melancholy, embalms the memory and sheds an abiding lustre upon the rector's manse. His birth occurred Nov. 26, 1731. His father, the Rev. John Cowper, D.D., was a chaplain of George II.; his grandsire was Spencer Cowper, Judge of the Common Pleas, and brother of the first Earl Cowper, Lord Chancellor. His mother, whom he lost ere six years had flown past, was an admirable woman, of high moral qualities and gentle

disposition. Her sweet face well illustrates her son's praise. Bitter fruit came speedily after her death. William was sent to a Dr. Pitman's school, and there suffered two years of mental and bodily torture (a not uncommon experience of those days), chiefly through an older bullying boy. At the age of ten he was sent to Westminster School and remained there till his eighteenth year. He had, perhaps, a good share of 'fagging' in his earlier time there, and some biographers say it put in the seeds of his future mental aberrations. At the age of eighteen Cowper commenced the study of law, being articled to a Mr. Chapman, a London attorney. At Southampton Row, the residence of his uncle, Mr. Ashley Cowper, he visited frequently, and was soon smitten by the charms of his levely cousin. Theodora Jane Cowper. He proposed marriage, but her father resolutely opposed it. This was for a considerable time a serious shock to Cowper. In 1754 he was called to the bar, but his tastes, tendencies, and studies were all directing him into more flowery paths. But his melancholy and 'madness' returned as vigilant spectres, and he was placed ultimately under the care of Dr. Cotton, an eminent physician of St. Albans. Himself a poet, it became a healing balm to Cowper. On June 7, 1765, he left this delightful retreat with an undying gratitude to his 'little physician.' In the same year he made the acquaintance of the Rev. M. and Mrs. Unwin, and became a fast friend. Two years afterwards, Mr. Unwin was killed by a fall from his horse, and Cowper and Mrs. U. went in Oct. to reside at Olney, and became intimately acquainted with the Rev. John Newton. He also came directly under the influence and spiritual sway of Newton's intensely earnest religious life and activities. Under these more serious conditions Cowper again, in 1773, lost his mental balance. But by the effectual nursing of Mrs. Unwin and Dr. Cotton's excellent treatment he was restored in 1778. It was here that he wrote his delightful Olney Hymns, his Moral Satires, John Gilpin, and The Task. Cowper's poetical writings are too numerous to be detailed and too well-known to require description in this brief sketch. The literary world will remember him evermore by his weightier poem, The Task, his Miscellaneous Pieces, and his Translations; the church of God will revere and embalm his memory because of his devout and beautiful hymns. In his poems all the 'charms of fancy,

tenderness, and wisdom are reflected through language nearly without a stain or a flaw. Purer, sweeter, simpler English never was written.' In 1795 an annual pension of £300 was bestowed upon him by the Crown. His last four years were sadly beclouded—an interval between night and morning—and his reasoning faculties almost destroyed; his only original composition being the pathetic poem, The Castaway. Early in 1800 symptoms of dropsy appeared, and quickly the end came. On Friday, April 25, 1800, He who had been near him in all his dark and weird life-storms, rebuked the relentless tempest, and there was a great calm. The weary voyager reached 'the desired haven,' and his remains were borne by loving friends to East Dereham Church, and there await the resurrection of the blessed.

Cox, Frances Elizabeth, daughter of Mr. George V. Cox, was born at Oxford. She made a number of translations which were published in 1841, entitled Sacred Hymns from the German. An enlarged edition was issued in 1864.

Crewdson, Jane, daughter of George Fox, Esq., of Perran, Cornwall, was born Oct., 1809. In youth she was an arduous and successful student. She was married in 1836 to Thomas D. Crewdson, of Manchester. During a protracted illness, she wrote several volumes of poetry, which breathe the fragrant atmosphere of a sanctified affliction. Her publications are, Lays of the Reformation and other Lyrics, 1860; A Little While and other Poems, 1864; The Singer of Eisenach; Aunt Jane's Verses for Children. The following lines, which were Mrs. Crewdson's last, were dictated by her after a day of intense suffering:—

'O Saviour! I have nought to plead, In earth beneath, or heaven above; But just my own exceeding need, And Thy exceeding love.

The need will soon be past and gone, Exceeding great—but quickly o'er; The love unbought is all Thine own, And lasts for evermore.'

Crossman, Rev. Samuel, B.D., born in 1624, was the son of S. Crossman, of Bradfield, Suffolk. He was educated at Cambridge, and eventually became prebendary of Bristol, but was exposed to the ecclesiastical commotions of the Commonwealth and Restoration. He was a preacher of con-

siderable power, and was often required to occupy on special occasions. He published various discourses which he had delivered, and in 1664 issued a manual, entitled, *The Young Man's Meditation*, which was reprinted in 1863. He died at Bristol, Feb. 4, 1683, and was honoured with a place of burial in the aisle of the Cathedral.

Cummins, Rev. James John, a clergyman of the Anglican Church, is the author of a small work: Seals of the Covenant Opened in the Sacraments of the Church, 1839; also of Hymns, Meditations, and other Poems, 1849. He also published in 1857 a Lecture on the Sabbath, delivered to the Young Men's Christian Association, London. His death

took place in 1867.

Cunningham, Rev. John William, M.A., was born in 1780, and educated at St. John's College, Cambridge, graduating in honours in 1802. He afterwards became a Fellow of his College, then vicar of Harrow, Middlesex, and chaplain to Lord Northwick in 1811. He wrote several works of religious fiction; as, The Velvet Cushion; The World Without Souls, etc., which, by their popularity half a century ago, secured an extensive sale. He completed his earthly

pilgrimage, Sept. 30, 1861.

Davies, Rev. Samuel, of Welsh extraction, was born in Newcastle Co., U.S., Nov. 3, 1724. He had a godly mother, 'one of the most eminent saints he ever knew on earth.' He first had private tuition in the classics, and afterwards continued his studies at Fagg's Manor School. He began his ministry at Hanover, Va., being licensed by the Government to preach at four meeting-houses. He filled his vocation with remarkable eloquence and success, people coming from considerable distances to hear him. He made an official tour through Great Britain in 1753, with Gilbert Tennent, on behalf of Princeton College, collecting over £4,000. Six years after this event he was called to succeed the celebrated Jonathan Edwards as president of Princeton College. Here he finished his useful and somewhat remarkable career, ceasing to work and live on Feb. 4, 1761.

Dayman, Rev. Edward Arthur, was born at Padstow, Cornwall, July 11, 1807. He graduated at Exeter College, Oxford, taking M.A. in 1831, and B.D. in 1841. He became fellow and tutor of Exeter College in 1828. He was made a rector in the Salisbury diocese in 1842. He also became rural dean of Whitchurch, canon in the Salisbury

Cathedral, and proctor of the diocese. He is author of works on *Infidelity* and *Inspiration*, was joint editor of the *Sarum Hymnal*, and has written some valuable hymns.

Deck, James George, born in 1802, was the eldest son of the late John Deck, Esq., of Bury St. Edmunds, and was an officer in the Indian army in 1829 at Bangalore. But failing health compelled him in 1835 to return to England. In 1843 he went to Wellington, Somerset, and there acted as minister for the Brethren. After a brief stay at Weymouth he sailed to New Zealand. He published A Word of Warning to All who Love the Lord: The Heresy of Mr. Prince, etc.; On Receiving and Rejecting Brethren from the Table of the Lord. He has also written a number of good hymns; although some do not rise to the level of Montgomery or Cowper. His pieces have appeared in Hymns for the Poor of the Flock; The Wellington Hymn Book; and Hymns and Spiritual Songs, etc. He died in N. Zealand about 1884.

De Courcey, Rev. Richard, of good family and inheriting talents of a high order, was born in Ireland 1743, and educated at Trinity College, Dublin. In 1767 he became curate to Rev. Walter Shirley. His evangelical views brought him trouble, and he was inhibited by his Metropolitan; but he preached in the churchyard. He came to England and was received as a minister of the Countess of Huntingdon's Connexion, and preached with great power. He was ordained by the Bishop of Lichfield, and in 1770 became curate of Shawbury, Salop; and four years afterwards was appointed vicar of St. Alkmond's, Shrewsbury, which he held till his decease Nov. 4, 1803. Shortly before his death he said, 'I shall not recover; but Christ is mine: He is my Foundation, He is the Rock I build upon.' He was author of Some Elegiac Lines on the Death of Rev. G. Whitfield: A Letter of Solemn Counsel, etc.; Christ Crucified, a reply to Dr. Priestley; Jehu's Looking Glass, etc.; and edited A Collection of Psalms and Hymns, in which a few only were his own productions.

Denny, Sir Edward, of Tralee Castle, county Kerry, was born Oct. 2, 1796, and succeeded his father as fourth baronet, Aug., 1831. He has resided much in London, and is a conspicuous and honoured member of the 'Brethren.' In 1839 he published Hymns and Poems; and ten years afterwards The Prophetical Stream of Time, etc.

Deszler, Wolfgang Christian, 'whose hymns are among the most thoughtful and poetical' of his day, was the son of a jeweller in Nuremberg. He was born, Feb. 11, 1666, became a pupil of Erasmus Finx, and afterwards head master of the grammar school in his native city. He wrote several devotional works, which included 56 of his hymns. 'He was an excellent phrenologist and a true Christian.' He died March 11, 1722.

Dexter, Rev. Henry Martyn, an American Congregational minister of some distinction, was born August 13, 1821, at Plympton, Mass. He was educated at Yale College and Andover Theological Seminary, and thus prepared for the pastorate. He has, at different times, had two charges, but his life has been given up chiefly to literary work. Having devoted special attention to the study of the Pilgrim Fathers, he has written elaborate works on that and kindred topics. His principal work—Congregationalism—is a most reliable production, and is accepted as an authority on the subject. He holds at present the editorship of the Congregationalist.

Dix, William Chatterton, the son of Mr. John Dix, surgeon, was born at Bristol, June 14, 1837, and was educated at the Grammar School, in the same city. He was trained for mercantile life, and became connected with a Marine Insurance Office in Glasgow. In this city he continues to reside. He wrote lyrics for Hymns Ancient

and Modern, and has also issued a volume of poems.

Doane, Rev. George Washington, D.D., LL.D., was a Protestant Episcopal bishop of America. His birth took place at Trenton, New Jersey, May 27, 1799. He was educated at Union College, where he graduated in 1818. He was ordained in 1821, was raised to the bishopric of New Jersey in 1832, and died April 27, 1859. The name of bishop was not there and then the synonym of wealth, social power, political distinction, caste, and splendid equipages, as it usually is in this country, but more fully represented the apostolic order. Bishop Doane wrote largely; his pieces in prose and verse being collected and published by his son with a Memoir. His Songs by the Way were published in 1875.

Dober, Anna, née Schindler, a German lady, was born at Kunewalde, Moravia, April 9, 1713. While still young she found her way to the Herrnhut settlement of Mora-

vians, with which Zinzendorf was closely associated. Here her talent and piety shone in the pursuit of her Christian work. On July 13, 1737, she was united in marriage to John Leonard Dober, who was for two years engaged in a difficult and perilous mission in the West Indies, and who on his recall filled the responsible post of General Elder or Superintendent. Anna Dober did not publish any work, but composed several fine hymns. These she began to write some two years prior to her death. She died at Marienborn, Dec. 12, 1739.

Doddridge, Rev. Philip, D.D., well-known as one of the most eminent ministers of the eighteenth century, of whose piety and ability we cannot speak in unduly high terms. He was the twentieth child of a London merchant, and was born June 26, 1702. In infancy he was of infirm constitution, and for a while received home-tuition; but eventually became the pupil of a Mr. John Jennings. When his tutor died, young Doddridge took charge of the academy. His first pastoral charge was at Kibsworth, in 1723, and in 1729 he was appointed assistant at Harborough, and was selected by a general meeting of Dissenting ministers to take charge of an academy. But in the same year he went to Northampton and took charge of a Theological College there, having about two hundred students, three fourths of whom entered the ministry. He filled this responsible position with great credit and ability. It was during his residence here that he wrote his chief works: The Family Expositor; The Rise and Progress of Religion in the Soul, etc. The latter, which he prepared at the suggestion of his friend, Dr. Watts, has been more extensively blessed as a prompter to deep and robust piety than perhaps any other book in the English language. Its place in the book market is akin to that of the 'Pilgrim's Progress,' it is never out of print, and can always be had as a new book. Several of his courses of lectures, on Science, Ethics, and Theology, and his Sermons, Letters, Hymns, etc., have been published since his death. His hymns are 364 in number, many of which, like his fragrant memory, will live imperishably. Doddridge was rigidly abstemious, of strict self-discipline, and industrious; rising at five, a.m., and working arduously through the day. always avoiding controversy, and manifesting a liberality and sympathy towards other churches which subjected him

to the ridiculous charge of 'trimming and double-dealing.' He was simply a century ahead of his time. Consumptive tendencies began to appear, and he was compelled to seek a milder climate. He repaired to Lisbon, where, on Oct. 26, 1751, he succumbed to the relentless malady, and was laid in the English graveyard there. Requiescat in pace.

Downton, Rev. Henry, M.A., notable for his eccentric opposition to teetotalism, was born in the year 1818. He was a graduate of Trinity College, Cambridge, taking his M.A. in 1843, in which year he became curate of Bembridge, I.W. His next curacy was Holy Trinity, Cambridge, in 1847, and then perpetual curate of St. John's, Chatham, 1849; next chaplain in Geneva, 1857, and afterwards rector of Hopton, Ely diocese, in 1873. His death took place in 1884. He wrote a work on Atheism, and published Hymns and Verses.

Doring, Karl August, was born Jan. 22, 1783, at Mark-Alvensteben, near Magdeburg. His father was a head-forester. While yet a pious and diligent student at Halle, he composed several world-famed poems. In 1808, he became a teacher in a monastic school at Bergen. Here he came in contact with some Moravians, through whom he was led to an earnest study of the Scriptures. By means of this he became so full of joyous faith, and so anxious to make converts, that he often provoked much opposition. After the closing of the monastery schools by Napoleon I. in 1810, he became a tutor in a family at Helmsdorf, near Eisleben, and established here the Christian Union, or Colportage Association for North Germany. In 1813 he was actively engaged in the Hospital at Halle; in 1814 was clergyman at Magdeburg; in 1815 archdeacon at Eisleben; in 1816 preacher at Elberfeld, where he died in 1844. He was widely renowned as a preacher and spiritual counsellor, and won the loving gratitude of multitudes by his indefatigable zeal to warn and advise. He composed the incredible number of nearly 1,200 poems; but many of these are of inferior merit.

Dryden, John, was one of the eminent amongst the literati of the seventeenth century. As an essayist and a poet he had no master. Born of an ancient North of England family at Aldwinkle, Northamptonshire, August 9, 1631, he received his first tuition at Tichmarsh. He was admitted King's Scholar at Westminster, under Dr.

Bushby, and afterwards went to Trinity College, Cambridge. During the term of his education he displayed but little of that poetic talent which subsequently characterised him. Although of puritanic parentage, Dryden joined the Royalist party in 1661, and wrote A Paneguric to His Sacred Majesty which brought him into favourable notice. He next began to write for the stage, and was able to eke out a fair living by these and other productions. In 1668 he published his celebrated Essay on Dramatic Poesy. Reaching the height of his fame, Dryden engaged to produce three plays in one year for the king's actors; and shortly afterwards was appointed royal historiographer and poet-laureate, to which was attached a salary of £200 per annum. Until 1680 he was chiefly occupied with dramatic literature. But immediately after James II. ascended the throne he became a Roman Catholic, and was received at the perfidious James's court with great cordiality. But his court favours were fleeting and short-lived; the Revolution of 1688, though directly on behalf of the liberties of the people, was essentially anti-papal, and the new Protestant Government deprived him of his position and pension. His death occurred May 1, 1700. The noble and eminent flocked to his burial. His body was borne in great state to Westminster Abbey, and laid between the resting-places of Chaucer and Cowley. Dryden was a facile and beautiful writer; a man of great industry and literary power, whose genius was stamped deep on his generation. He was a poet and hymn-writer of high merit, and deserves perhaps a better place than has generally been assigned to him.

Duffield, George, son of Rev. Dr. Duffield, of Detroit, was born at Carlisle, Penns., 1818, and died July, 1888. He graduated at Yale in 1837, and was ordained 1840. After periods of ministry at Bloomfield, N.J., and Brooklyn, he removed to Philadelphia in 1852. In 1860 he became pastor of the Presbyterian Church in Ann Arbor, Michigan.

Dwight, John Sullivan, son of Rev. Timothy Dwight, was born at Boston, U.S., May 13, 1812. He was educated at Harvard, and after his University course went to the Cambridge Theological College to prepare for the ministry. He continued in that sacred work for six years, and afterwards entered fully into literary work; employing his pen chiefly as a musical critic. In 1852 he projected a Journal of Music, and became its editor. This magazine continued

its useful course for a period of twenty-nine years, and was

widely valued both in Europe and America.

Dwight, Rev. Timothy, the great American divine, was born at Northampton, Mass., May 14, 1752, his mother being the daughter of Jonathan Edwards. He became a student of Yale, Sept., 1765, and after graduating took charge, for two years, of New Haven Grammar School. He was a man of unusual powers, and so travelled a road of his own making. And it may be interesting to note that whilst in the above position he divided his time as follows: Six hours in school, eight in study, and ten in exercise, meals and sleep. In 1771 he was appointed a tutor at Yale. And in the same year he commenced an Epic poem: The Conquest of Canaan. On taking his M.A. he delivered a Dissertation on the History, Eloquence, and Poetry of the Bible. In 1777 he was licensed to preach, and in the same year became chaplain to the army. He also, for a number of years, and in addition to his preaching, fulfilled the functions of a preacher in an itinerary form. In 1783 he was ordained minister of Greenfield, Conn., and at once opened an Academy, to which great numbers flocked, more than one thousand scholars passing through his hands in twelve years. In 1787 he received the hon. degree of D.D. from Princeton, New Jersey, and seven years afterwards published his poem, entitled: Greenfield Hill. In 1795 he was elected president of Yale College, undertaking also the duties of theological professor. Two years after entering upon these important positions he revised Dr. Watts' version of the Psalms, adding psalms and hymns as required, a number of which he wrote himself. He died at New Haven, Jan. 11, 1817, taking much ripe and valued fruit into the garner of God. Dr. Dwight will evermore be best known on this side of the Atlantic by his Theology Explained and Defended. Nevertheless his successful management of Yale College gives lustre to his name as an administrator; and his hymns add abiding fragrance to his memory as a poet.

E. B.—This gifted authoress, who wrote hymn 958, declines, at present, to have her name and identity known to

the public.

Eber, Paul, D.D., son of Johann Eber, a tailor, was born at Kitzingen, in Franconia, Nov. 8, 1511. His parents, perceiving in him the promise of future greatness, made

considerable sacrifices to supply him with a suitable education. In 1532 he entered Wittemberg University and pursued his studies under Luther and Melancthon, with the latter of whom he formed an intimate friendship. He was, after finishing his educational course, appointed Lecturer on Philosophy, and then Professor of Languages. In 1557 he became Professor of Hebrew and preacher at the Castle Church; and in the following year was appointed General Superintendent of the Churches in Saxony. He died in the faith, Dec. 10, 1569.

Edmeston, James, a London architect, was born in the year 1791, at Hackney. He was brought up among the Independents, but afterwards joined the Anglican Church. He died in Feb., 1867. Edmeston wrote some two thousand hymns, a number of which were published in 1821-2, entitled, Sacred Lyrics. He also is the author of The Search and other Poems; The Cottage Minstrel; Patmos, etc.; The Woman of Shunem; Sonnets for the Chamber of Sickness; Closet Hymns and Poems; Infant Breathings; and Sacred Poetry. Much of his poetry is scarcely of ordinary merit, but some of his sonnets will live and keep his memory green.

Ellerton, Rev. John, whose hymns are devout and spiritual, was born in London, Dec. 16, 1826, and educated for a clergyman, first at King William's College, Isle of Man, and then at Trinity, Cambridge. Taking B.A. in 1849, he became curate at Eastbourne in 1850; senior curate at Brighton, 1852; incumbent of St. Michael's, Crewe Green, and domestic chaplain to Lord Crewe, 1860; rector of Hinstock, Salop, 1872; of Barnes, Surrey, 1879; and of White Roothing, Essex, 1885. He edited, in connection with Dr. (now bishop) How, and others, Church Hymns Annotated. He wrote The Holiest Manhood; The Twilight of Life, a book for the aged; and Hymns for Schools and Bible Classes, etc. Mr. Ellerton 'is a hymn-writer whose contributions have made his name a household word in all sections of the church.'

Elliott, Charlotte, the daughter of Charles Elliott, of Clapham and Brighton, was born March 18, 1789. She had kind, cultured, and godly parents, and was therefore reared with great and tender care. She was well educated, had refined tastes and polished manners, but did not experience the value of personal religion until she was thirty-

three years of age. On May 9, 1822, she had a conversation with Dr. C. Malan, of Geneva, then on a visit to her father's house. She at once surrendered to Jesus Christ's claims, and for well-nigh half a century made this spiritual birthday a holy festival. Miss Elliott found a great delight in hymn writing, especially as it contributed to the good and the consolation of other hearts. She published Hours of Sorrow; Morning and Evening Hymns for a Week; Poems by C. E. She also wrote about one hundred and twenty hymns for The Invalid's Hymn Book, and was editor of The Christian Remembrancer. Her earthly life, which was full of good works and potent with holy influences, was brought to a close at Brighton, Sept. 22, 1871. Her name is immortal and her memory blessed by that beautiful and celebrated hymn, 'Just as I am, without one plea.'

Elliott, Julia Anne, was the daughter of John Marshall, Esq., of Hallsteads, Ulleswater. About 1827, she accompanied her father to Brighton, where they attended the ministry of the Rev. Henry Venn Elliott, to whom she was married, Oct. 31, 1833. She exemplified the Christian character in an exceptional manner, had refined poetical tastes, and was endowed with a highly cultured mind. She died, immediately after the birth of her fifth child, on Nov. 3, 1841. This loss caused inexpressible grief to her beloved husband, and flung the shadow of a great sorrow over a

wide circle of relatives and friends.

Elven, Rev. Cornelius, was born at Bury St. Edmunds, in the year 1797. He was a member of the Baptist persuasion, and was trained for the ministry. He afterwards became pastor of a church in his native town, to which he ministered for half a century. His death occurred in July, 1873. He appears to have been an intimate friend of the Rev. C. H. Spurgeon, who wrote a sketch of his life, and spoke of him as a man of homely attainments, pre-eminently practical as a pastor and preacher, and full of faith and good works and of the Holy Ghost. He supplied betimes for Mr. Spurgeon.

Evans, Jonathan, was born of humble parents at Coventry, in 1748 or '9. In youth he worked at a ribbon loom, and became gay and profligate. About 1778 he joined the Rev. G. Burder's church, began with zeal to preach the Gospel, and was often persecuted. In 1784 he purchased a building at Foleshill, and fitted it up for services. In 1795

a chapel was built at Little Heath. Evans was ordained, Mr. Burder giving the charge. He was 'a man of sense, piety, activity, and fortitude; a firm and generous friend; and a kind benefactor to the poor.' He died after a few days' illness, Aug. 31, 1809. Several of his hymns appeared in the Gospel Magazine for 1777 and 1787, signed 'J. E., Coventry;' and twenty-two in The Christian Magazine, 1790-3, signed, sometimes 'J.E.,' and other

times 'Foleshill,' or 'Coventry.'

Everest, Rev. Charles William, M.A., was born at East Windsor, Conn., May 27, 1814. He was an American clergyman and author, and belonged to Trinity College, Hartford, Conn. He wrote and published Visions of Death and Other Poems, in 1833. He first intended to pursue a literary career, but afterwards chose the ministry, and was ordained in 1842. He became rector of Hampden, New Haven, Conn., and remained there thirty-one years, during which period he also successfully managed an important school. His death occurred at Waterbury, Conn., Jan. 11, 1877.

Faber, Frederick William, of Huguenot extraction, was born at Calverley vicarage, June 28, 1814, his grandsire, the Rev. Thomas Faber, being the incumbent. He graduated at Balliol, Oxford, became a fellow of University College in 1837, and was ordained two years subsequently. his student days he was brought under the subtle and powerful influences of the Tractarian leaders, especially John Henry Newman, of whom he was an ardent admirer. mediately after his ordination he travelled on the Continent for the space of four years, during which time that process of development in ecclesiastical thought, through which he had been insensibly passing, was completed. His admiration for the Romish system became unbounded. turned to England, and was made rector of Elton, but on Nov. 17, 1845, he followed his great master, John H. Newman, into the shades of the Papacy. After loyally and devoutly visiting Rome, he returned to Birmingham, established a Religious Society, and in 1849 was placed in charge of the Oratory of S. Philip Neri, London. He died Sept. 26, 1863, having written various works, chiefly Catholic, and a collection of one hundred and fifty hymns.

Fanch, Rev. James, was born in 1704, and died in 1768. He was a minister at Rumsey, and possessed considerable literary tastes. He prepared a Paraphrase on a Select Num-

ber of the Psalms of David, and added thereto Some Occasional Pieces, 1764. He also wrote Free Thoughts on Practical Religion, etc., 1763; and Ten Sermons on Practical

Religion, 1768.

Faussett, Mrs. Alessie, daughter of the Rev. William Bond, rector of Ballee, county Down, was born at the rectory, Jan. 8, 1841. She was married in 1875 to the Rev. Henry Faussett, rector of Edenderry, county Tyrone. She began to write verses at a somewhat early date and published her first volume—Thoughts on Holy Words,—in 1867, for private circulation only. In 1870 her Triumph of Faith, and Other Poems came out; and this was followed in 1873 by The Cairns of Iona, and Other Poems. In 1880 there was a further illustration of her industrious pen in Rung In, and Other Poems.

Fawcett, Rev. John, D.D., a popular hymn writer of the last century, was born at Lidgett Green, Bradford, Jan. 18, 1739. He was brought to the knowledge and love of God under the seraphic preaching of George Whitfield. After due preparation he entered the Baptist ministry, and received a call from a church at Wainsgate, was ordained July 31, 1765, and remained there all his after life, though invited to other spheres. It is said that one of his wellknown hymns owes its origin to a circumstance of this kind. He was invited in 1772 to take charge of a London church, but declined, and wrote the hymn, 'Blest be the tie that binds.' He was also offered, but did not accept, the presidency of the Baptist College, Bristol, preferring to remain with his poor flock. His small income he supplemented by taking pupils. In 1811 he published The Devotional Family Bible. He also wrote Poetic Essays, and a volume of Hymns numbering 166. He finished his earthly course at Brearley Hall, near Wainsgate, July 25, 1817.

Flowerdew, Alice, the widow of a Government official in Jamaica, was born in the year 1759. She kept a Ladies' Boarding School in Islington, London, and died at Ipswich in 1830. She is the author of several hymns, written under peculiar circumstances. Respecting their origin, she says, 'They were written at different periods of my life, some indeed at a very early age, and others under the severe pressure of misfortune, when my pen had frequently given that relief which could not be derived from other employments.'

Francis, Rev. Benjamin, was born in the year 1734.

He commenced to preach when only nineteen years of age, went through a three years' training at Bristol Academy, and began his ministry at Horsley in 1757, where in the following year he was ordained a Baptist minister. His success here was so signal that the chapel needed enlargement, and whilst on a London tour collecting funds he had tempting offers to settle in the metropolis, which, notwithstanding a numerous and afflicted family, he positively declined. In 1764 his chapel was again found too small, and a more commodious one was erected. He remained faithful to his charge till his death on Dec. 14, 1799. He was a heavenly-minded, happy man, although his life was marked

exceptionally with trouble.

Freylinghausen, Johann Anastasius, was born Dec. 2, 1670, at Gandersheim, Hanover. He received from his mother the rudiments of a godly as well as a secular training, and afterwards passed through a course of divinity studies at Jena. He formed a friendship with Augustus Hermann Francke, founder of the Orphan House at Halle. married his daughter, Anastasia, and in 1727 became Francke's successor at the head of the School. He wrote Fundamental Theology and other kindred works. is most widely and permanently known by his devout and inspiring hymns, most of which have been translated by Miss Winkworth in her Lyra Germanica. He published a German Humn Book at Halle in 1704, which was a new departure for church worship in Germany. Freylinghausen was a leader of the Pietistic movement in Germany. He combined the duties of pastor, superintendent and teacher at Halle, and died there, Feb. 12, 1739.

Furness, Rev. William Henry, was born at Boston, U.S., April 20, 1802. He was educated at Harvard, and graduated in 1820. He afterwards studied theology at Cambridge, U.S., and was ordained minister of the first Unitarian Church, Philadelphia, in 1825. After fifty-five years of service he became a pastor *Emeritus*, or Superannuate, but preached occasionally. He had intense sympathy for the slaves, and worked incessantly for their emancipation. His chief writings are, *Family Prayers*; Translations from the German Poets, &c. Like most other Unitarian ministers and writers, he has dealt chiefly with the character of Jesus Christ, ignoring or striving to reason away His Deity and vicarious sacrifice, and glorifying His human nature. His

works nevertheless display deep religious earnestness, as well

as refined literary tastes.

Gaskill, Rev. William, was born at Warrington, Lancashire, in 1805. After a course of private tuition he was sent to Glasgow University. He here passed through his Arts' course with considerable success and took his M.A. He then proceeded to Manchester New College for theological preparation for the Unitarian Ministry. He became co-pastor of Cross St. Chapel, Manchester, with Rev. J. G. Robberds, succeeded eventually to the full pastorate, and continued his ministry there till death in 1884—a term of nearly fifty-six years. In or about 1832 he married Miss Gleghorn Stevenson, who, as Mrs. Gaskill, was so well known as a novel writer. The jubilee of his ministry at Cross Street was celebrated at a great meeting in the Town Hall, when he was presented with £1,750, and a magnificent piece of plate. This money by his own request was applied to founding the Gaskill Scholarship at Owen's College, for students of the Unitarian Home Mission Board. He has made but little mark in the literary world.

Gellert, Christian Fürchtegott, was a native of Haynichen, Saxony, being born July 4, 1715. After studying theology at Leipzig, he was appointed, in 1751, professor extraordinary there. He was a very various litterateur: writing hymns, fables, comedies, and essays on morals and esthetics. His fables became very popular in Germany, and are now extensively read. His hymns—991 being a sample—have come into general congregational use, and have been translated into English, French, etc., etc. He died at Leipzig in the midst of his years, much esteemed

for his usefulness and goodness, on Dec. 13, 1769.

Gerhardt, Paul, was the melodious hymn-poet of Germany in the seventeenth century. He had no compeer in his day. He was to his fatherland, what W. Williams was to Wales and Watts to England in the eighteenth century. Indeed, it is hardly disputable that Germany has not produced another like him. Gerhardt was born at Gräfenhainichen, Saxony, on the 12th of March, 1607, and prosecuted his studies at Wittemberg. He began preaching at Mittenwalde in 1651, went to Berlin five years afterwards, but received dismissal in 1666 for refusing to subscribe to the Edicts of June 2, 1662, and Sept. 16, 1664. In 1667 he was raised to the Archdeaconate of Lubben.

and passed away in 1676. His hymns, which were first collected in 1648, and again more completely in 1843, by Wackernagel (Stuttgart), have continued ever since his day to hold their pre-eminent place among the church lyrics of Germany. Many of his beautiful odes have become English classics, having found translators in Rev. J. Wesley, Miss C. Winkworth, Dr. J. W. Alexander, Toplady, and J. Kelly.

Gibbons, Rev. Thomas, D.D., an emirent Nonconformist minister, and a considerable hymn-writer of the last century, was born at Reak, near Newmarket, May 31, 1720, and educated at Deptford. He was minister at Haberdasher's Hall, London, from 1743 till the time of his death. He was a somewhat voluminous writer; among his published works being a volume of Sermons; a book on Rhetoric; Memoirs of Pious Women; Memoirs of Dr. Watts; Juvenilia; The Christian Minister; and Hymns. He received his degree of D.D. from Aberdeen University in 1764. Dr. Gibbons was on friendly terms with Dr. Watts and Lady Huntingdon. His death occurred in

London, Feb. 22, 1785, after five days' paralysis.

Gill. Thomas Hornblower, of Eastdown Park, Lewisham, Kent, was born at Birmingham, Feb. 10, 1819, and educated at the Grammar School there. He began to write hymns at an early age; but his life has been mainly devoted to historical and theological studies. The Rev. F. M. Bird says of his hymns, 'Wesley, in 1739, was scarcely more an innovator on the then established precedents of hymnwriting than was Mr. Gill a few years ago. His hymns will be well known and widely used hereafter.' He has written about two hundred sacred lyrics, which reveal a keen discernment, warmth of feeling, pleasant metre and rhythm, and often profound thought. His pieces have sometimes come 'in tides of song.' He has published several works in prose, and the following in poetry: The Fortunes of Faith, An Ecclesiastical Poem, 1841; The Anniversaries and Poems on Great Men and Great Events, 1858; The Papal Dawn: A History, 1866; The Golden Chain of Praise, 1869, in which one hundred and sixtynine of his divine songs are to be found; and The Triumph of Christ, or Memorials of Franklin Howarth, 1883. He was brought up a Unitarian; but of this he says, 'The assiduous perusal of the Greek Testament for many years, showed me clearly that Unitarianism failed to interpret the Book of Life. As truth after truth broke upon my gaze

God put a new song in my mouth.'

Godeschalk (Godeschalcus, Gotteschalcus), a monk of the ninth century, was of Saxon extraction, and was educated at the monastery of Fulda. When reaching manhood he desired to be free from a monastic life, but was compelled to continue on account of the paternal vows, which were considered inviolable and equally binding on him. Having removed to Orbais he was ordained a presbyter, and received the surname of Fulgentius, because of his eminent attainments. A disaffection sprang up between him and his bishop, and he travelled in Italy, Dalmatia, and Pannonia. During the retirement of his earlier years he had drunk deep into the spirit and views of Augustine. The ardent propagation of these views brought him severe persecution. At the Synod of Mentz, A.D. 847, his sentiments were condemned, and the president, Rabanus Maurus, sent him to the archbishop of Rheims. In the following year he was charged before the Synod of Chiersey, and after being condemned and degraded was incarcerated in the monastery of Hauteville. He suffered twenty-one years' confinement and died in prison. The Communion was refused him in his latest illness, and Christian burial was denied his body.

Godwin, Elizabeth Ayton, daughter of the late Mr. W. E. Etheridge, was born at Thorpe Hamlet, Norfolk. She was married in 1849 to Mr. Christopher Godwin, of Clifton, and now resides at Stoke Bishop, near Bristol. She lives a quiet, unpretentious life; and amidst many domestic cares has written and published, Songs for the Weary; and Songs Amidst Daily Life. Many of her sacred lyrics have appeared in different periodicals, and her leaflet, The School

of Sorrow, has had a very extensive circulation.

Gough, Benjamin, was born at Southborough, Kent, in 1805. After a successful career as a merchant in London, he retired to his estate, Mountfield, Faversham. He was a member and a useful layman in the Wesleyan Connexion. He published An Indian Tale, and Other Poems, 1832; The Lyra Sabbatica, 1865; and Kentish Lyrics, 1867. The last two works contain numerous hymns, some of which have come into congregational use. He also wrote a poem, 'In Memoriam to Charles Wesley,' commencing—

<sup>&#</sup>x27;Bard! inspired by love divine.'

Wisconsin.

Grant, Sir Robert, wrote, besides other works, twelve Sacred Poems, which were published by his brother, Lord Glenelg, in 1839. These metrical productions are of average merit, and a few of them of the first rank: 'When gathering clouds around I view;' 'O worship the King;' and 'Saviour, when in dust to Thee.' Grant was born in 1785. His father, Charles Grant, was a statesman and philanthropist of some distinction. Robert, graduating at Magdalen College, Cambridge, was admitted to the bar in 1807. He entered parliament for Inverness in 1826, became privy councillor in 1831, and governor of Bombay in 1834. He died in Western India, July 9, 1838.

Gray, Rev. George Zabrisky, or Zabriskie, wrote the hymn, 'Led by a kindlier hand than ours.' We cannot say whether he wrote poetry extensively, but this poem does not indicate great talent. He graduated at New York in 1860, and after studying theology, was appointed Chaplain of the Fourth Massachusetts' Cavalry during the latter part of the civil war. He afterwards became successively rector of several parishes in New Jersey and New York. In 1883 he was appointed to the wardenship of Racine College,

Gregor, Christian, was the son of poor but godly parents, and born at Dersdorf, Silesia, Jan. 1, 1723. Immediately after his mother's death he was received into the family of Count Pful, and had the advantage thus afforded him of a good training. He learned music, and became organist and schoolmaster at the Herrnhut Moravian settlement. In 1751 he married Susannah Rasch, who became his faithful helpmeet during half a century. In 1756 he was ordained deacon but still held his position of choirmaster. He prepared the Moravian Hymn and Tune-Books, and contributed thereto some excellent original hymns. Knapp has styled him the Asaph of Herrnhut. In 1764 he was appointed a Superintendent of the Moravian Church, officially visiting the stations in North America and Russia; and in 1789 he was made bishop, in succession to Spangen-

Grigg, Rev. Joseph, was born somewhere about the year 1720; and when ten years of age is said to have written that widely popular hymn, 'Jesus! and shall it ever be.' When first published it was prefaced by the

berg. This office he filled with great fidelity and piety until

his death at Bethelsdorf, Nov. 6, 1801.

biographic words: 'Shame of Jesus conquered by love. By a youth of ten years.' Grigg's other devout and beautiful Gospel ode—'Behold a Stranger's at the door'—is much admired and has been eminently useful. Mr. Grigg was a Presbyterian minister in Silver Street, London, 1743-7, and afterwards resided at S. Alban's and Stourbridge, Worcestershire. He wrote several tracts in prose and verse; his poems being published by D. Sedgwick, in 1861. He died at Walthamstow, Oct. 29, 1768.

Groser, William Howse, whose name is as ointment poured forth in the Sunday-school world, was born in 1834, and noted in early years for his love of Natural History studies. He was admitted a member of the Geological Society when only twenty years of age. In 1862 he took his B.Sc. at London. He became a partner in the firm of William Groser and Sons. His Sunday-school life and service seem to have been a heritage; his father being for many years senior secretary of the Old Bailey Sunday-school Union. For a period of twelve years William H. was gratuitous editor of the Bible Class and Youth's Magazine. He has wrought manfully in elucidating the principles of higher class teaching in Sunday-schools. He wrote with this object in view: Illustrative Teaching; Bible Months; Our Work; The Teacher's Model; The Teacher's Manual, etc. More recently he drafted 'The Victoria Reading Circle' scheme, which is likely to prove an increasingly great blessing to our young people.

Guyon, Jeanne Marie Bouvier de la Mothe, of noble French extraction, wrote considerably during her eventful life. The following are some of her productions: Short and Easy Method of Prayer; The Song of Songs; Spiritual Streams; Translation and Commentary of the Scriptures: Spiritual Poems, etc. All her writings are deeply imbued with that mysticism which was at the extreme point from the French infidelities of the seventeenth and eighteenth centuries. She was a writer of great taste and culture, and exerted a powerful influence by her literary productions. Mdme. Guyon was born of wealthy parents at Montargis, April 13, 1648, and received her early training at the Ursuline and Benedictine convents of her native place. Being surrounded by the subtle influences of a severe ascetic mysticism, and of delicate constitution, she easily imbibed the grave fallacies of conventual life, and at sixteen resolved to take the veil. But her parents interfered, and espoused her to M. Guyon, who was then thirty-eight years of age. Her married life was an unhappy one, partly because of the opposite tastes of her husband, and partly through the jealousy and consequent severity of her mother-in-law. Her painful asceticism but the more gloomily beclouded her troubled and persecuted life. In 1677 she became a widow, and of their five children three remained to her. She lived in troublous times, and pursued a somewhat erratic course. But amidst all the suspicion and obloquy, her life was devoutly unworldly. She was sincere, and strong in the faith of her convictions. Her death oc-

curred at Blois, June 9, 1717.

Gunn, Rev. Henry Mayo, was born at Chard, Somerset, March 25, 1817. He was a studious and distinguished scholar; and was at Coward College five years, from 1834. He became assistant minister, first to Rev. Benjamin Kent, at Barnstaple, then to his uncle at Christchurch, Hants, and next to the Rev. J. Wills, at Basingstoke. Several years afterwards he accepted calls successively to Alton, Warminster, and Park Crescent, Clapham. Here, in 1873, his health failed, after three years of incessant toil with a depressed cause and numerous difficulties. He next went to Sevenoaks, but was again compelled in 1880 to cease work. He preached his farewell sermon in July. He successfully served his Divine Lord for the space of forty years. His last words were, 'Life, life, life, for Christ!' He changed mortality for life at Ealing, May 21, 1886. The Revs. Dr. Stoughton and A. Reed delivered addresses at the funeral, on his work and character. Mr. Gunn was twice married: in 1845, to Anna Maria, daughter of Robert L. Rice, Esq., who died four years after marriage; and next to Isabella, eldest daughter of W. O. Wills, Esq., of Bristol. survives him.

Gurney, Rev. John Hampden, son of John Gurney, baron of the exchequer, was born in London, Aug. 15, 1802. He was educated at Trinity, Cambridge. In 1827 he became a curate at Lutterworth, where he remained for seventeen years. He was next appointed rector of St. Mary's, Marylebone, and prebendary of St. Paul's. His death took place in London, March 8, 1862. He wrote Historical Sketches, Lectures, etc. He also compiled two Hymn Books, published respectively in 1838 and 1851. Mr. Gurney has written some good evangelical hymns.

Hamilton, Rev. James, M.A., son of Mr. Archibald Hamilton, of Glendollar, Scotland, was born April 18, 1819, and educated at Corpus Christi, Cambridge. In 1845 he entered the ministry of the Anglican Church, was curate of St. Barnabas, Bristol, 1866-7; and vicar of Doulting, Somer-

setshire, since that time.

Hammond, Rev. William, joint author of the delightful hymn, 'Awake, and sing the song,' was born in 1719. He studied and graduated at St. John's, Cambridge, and after taking his degree, entered the ministry of the Calvinistic Methodists. In after years he united with the Moravian Brethren. His death took place in London in the year 1783, and he was buried at Chelsea. He published in 1745,

Psalms, Hymns and Spiritual Songs.

Hart, Joseph, who was born in London in 1712, made proficient advancement in his early education, and became a classical scholar of some distinction. He was forty-two years of age ere any serious awakening of soul took place, and this is the more remarkable as he attended Whitefield's Tabernacle in early years. In the week preceding Easter, 1757, however, he heard Mr. W. preach on the sufferings of Carist, and divine deliverance came. Two years afterwards he commenced preaching in Jewin Street, London, and laboured there until his death, May 24, 1768. Twenty thousand people attended his burial in Bunhill Fields; and though a century ago, his name is still fragrant. An obelisk, erected in 1875, marks his silent resting-place.

Hastings, Thomas, Mus. D., the son of an American physician, was born at Washington, U.S., Oct. 15, 1784. He was a musician from his birth, and commenced to train church choirs at the age of twenty-one. His literary powers and activities in the musical world were very considerable. He established and edited a Journal for the advocacy of an improved system of Psalmody; and was the author of The Union Minstrel for Sabbath Schools. 1832 he was invited to New York to reconstruct church music and singing. Here he continued to reside till his death, in 1872, at the advanced age of eighty-eight. musical papers, containing some 1,000 tunes and original hymns, were left in the hands of Philip Phillips, the American singing pilgrim.

Havergal, Frances Ridley, the youngest and also the brightest daughter of Rev. Wm. Hy. Havergal, was born

at the rectory of Astley, Worcestershire, Dec. 14, 1836. She had three sisters, Jane Miriam, Maria Vernon, and Ellen Prestage; and two brothers, Henry East, and Francis Tebbs. 'A pretty little babe,' said her sister Miriam, 'and by the time she reached two years of age, with her fair complexion, light curling hair, and bright expression, a prettier child was seldom seen. At four years old Frances could read the Bible, and any ordinary book correctly.' Her conversion took place in the year 1851, after anxious conversation with Miss Cooke. 'I remember how my heart beat,' said Frances; 'I left her suddenly and ran away upstairs to think it out. I flung myself upon my knees in my room and strove to realise the sudden hope. I was happy at last. I could commit my soul to Jesus. I could trust Him with my all for eternity.' So she was saved. In 1852 she accompanied her parents to Germany, and was placed at school in Dusseldorf. She made a considerable acquaintance with the Hebrew, Greek, Latin, French, German and Italian languages. She was also a devoted Scripture student; and knew the whole of the Gospels, Epistles, Revelation, Psalms, Isaiah, and the Minor Prophets. She wrote much and sweetly, both of prose and poetry. Her hymns are sung and admired in all the churches. Her piety was deep and cheerful, and became a great source of good to others. Her saintly life came to a close June 3, 1879, whilst staying at Caswell Bay, Swansea; and a peaceful, blessed termination of a noble Christian life it was. In her dying moments, after a convulsive sickness, she said, 'There, now it is all over! Blessed rest!' Her soul went into her Redeemer's hands, and her body was laid to rest in the graveyard of her native place. The origin of her poems is thus stated: 'One minute I have not an idea of writing anything; the next I have a poem: it is mine, I see it all.'

Havergal, Rev. William Henry, M.A., the worthy and godly father of the above, was born in the year 1793. After graduating at St. Edmund's Hall, Oxford, he was ordained by the bishop of Bath and Wells in 1816. He became rector of Astley, Worcestershire, in 1829; of St. Nicholas, Worcester, in 1845; vicar of Shareshill, near Wolverhampton, 1860; and honorary canon of Worcester, 1845. He was the author of several works, among which were Old Church Psalmody; and History of the Old Hundredth

Psalm Mr. Havergal died at Leamington, April 19, 1870, aged seventy-seven. 'A faithful minister in the Lord.' Of his earliest musical attempt, his daughter Maria says, 'My father's first published musical composition was a setting of bishop Heber's hymn, "From Greenland's icy mountains." The proceeds amounted to £180, and were devoted to the Church Missionary Society. In 1836 the Gresham prize medal was awarded to him for a cathedral service in A.'

Haweis, Rev. Thomas, M.D., was born at Truro, Cornwall, in 1733, or 1734. He was educated at Christ's College, Cambridge, for the profession of a physician; and after practising some time he entered the ministry of the Anglican Church, and became rector of Aldwinkle, Northamptonshire He afterwards also accepted the chaplaincy to Lady Huntingdon, and for a considerable period had the general superintendence of her chapels. He is author of the Communicant's Spiritual Companion; Evangelical Principles and Practice; Evangelical Expositor; Translation of the New Testament; Life of Romaine; History of the Church; Carmina Christo. Many of his hymns are superior and deservedly admired. His life and Christian service terminated at Bath, Feb. 11, 1820.

Hawker, Rev. Robert, who like the former first became a medical man and then a minister, was born at Exeter, in 1753. He entered the married estate at the early age of nineteen. Soon afterwards religious convictions grew strong upon him. He recognised a call from God, went to Oxford, was ordained, and became a curate. In May, 1784, he became minister of Charles Church, Plymouth, and there exercised his gifts till death, on April 6, 1827, at the ripe age of seventy-four. He was author of various works, and also edited a publication of the Scriptures in penny numbers.

Heber, Rt. Rev. Reginald, was born April 21, 1783, at Malpas in Cheshire. At the age of seventeen he went to Brasenose College, Oxford. In 1802, he won the University prize for Latin hexameters, and the next year wrote a successful English prize-poem, entitled, Palestine. It takes a high rank of quality, and was afterwards set to music by Dr. Crotch. Soon after his election to a fellowship in All Souls College, he travelled in Germany, Russia, and the Crimea, making a careful journal, extracts from which were afterwards published. After his return he was made rector of Hodnet, and married Amelia, daughter of Dean Shipley

of St. Asaph. In 1815 he delivered the Bampton Lectures on the Personality and Office of the Christian Comforter. In 1817 he was appointed canon of St. Asaph; and in 1822 he published his Life of Jeremy Taylor, with a review of his writings. In the following year he took the most important step of his life: accepted the See of Calcutta, and embarked for the East Indies, June 16, 1823. He held this momentous post but a sadly brief period. Three years afterwards, when on a visitation at Tirutchinopoli, he went to bathe on April 2, and was seized with apoplexy, which terminated his useful life. He was a most assiduous and varied worker, establishing educational institutions, commencing new mission stations, etc. As a poet, he wrote delightful verses. Many of his hymns have become endeared to the churches of our land.

Heginbotham, Rev. Ottiwell, wrote a number of hymns, twenty-five of which were published posthumously, in 1794. He was born in 1744, possessed 'uncommon abilities,' and was educated at Daventry. He became the pastor of a congregation at Sudbury, 'made up of two hostile parties, whose disputes drove him into consumption and an early grave.' By no means an uncommon instance this! He died at Sudbury in 1768, just three years after his ordination.

Hemans, Felicia Dorothea, was the daughter of a Liverpool merchant, named Browne. She was born in that city, Sept. 25, 1794. She commenced writing poetry in very early years, and published her first volume when fourteen years of age. Her next work, issued in her eighteenth year, treats largely on the domestic affections. In the same year, 1812, she was united in marriage to Captain Hemans; but six years afterwards they separated, he going to the Continent, and she with her five sons living in England. She was a devoted student and writer; but her domestic needs demanding the production of short pieces for a livelihood, prevented the larger development of those latent powers which she evidently possessed. But whatever the tendency of her powers, she lacked opportunity and leisure for the true and adequate culture of her art. purity of her poetry, its gentle pathos, its devoutness, and the loftiness of its sentiments none can question. in Dublin, May 12, 1835.

Herbert, Algernon, was born July 12, 1792, and wrote

that striking hymn, 'Though by sorrows overtaken.' He was a barrister-at-law, and was the author of several remarkable works on Scripture, history, and philosophy. He died June 11, 1848, at the age of sixty-three. He published Nimrod, 1826-30; and edited Nennius in 1848.

Hermannus, (Contractus, or the lame) was born July 18, 1013. He came of an aristocratic family, and was trained in a monastic institution at Reichenau, on an island of Lake Constance. He possessed considerable powers of mind, was of industrious habits, and became a great scholar for that time; being well versed in Latin, Greek, Arabic, theology, philosophy, science. He became a monk of St. Gall and of Reichenau when about thirty years of age. He wrote, among various works, a Chronicon de Lex Mundi Etatibus, which extended from the Creation till 1054, the year of his death. He suffered much affliction; all his limbs were drawn and contracted by paralysis. He is believed to be the author of hymn 181.

Hervey, Rev. James, was born at Hardingstone, near Northampton, Feb. 26, 1713. He went to Lincoln College, Oxford, and there for a time associated with the party called Methodists. He was appointed to the curacy of Dummer, in Hampshire, in 1736, and two years later resigned it to go to Stoke Abbey, in Devon. In 1743, he became his father's curate at Weston Favell, of which living he afterwards became rector. He died on Christmas Day, 1758, in the forty-fifth year of his age. He bore a most exemplary character; was entirely disinterested, benevolent, mild in temper and unostentatious. His writings, Meditations Among the Tombs; Theron and Aspasia, etc., had an immense popularity, were remarkably florid, and thus claimed a large constituency of the less cultivated readers.

Hill, Rev. Rowland, M.A., one of the most celebrated Nonconformist ministers of the last century, was the sixth son of Sir Rowland Hill, Bart., and born at Hawkstone Hall, Salop, Aug. 23, 1744. He was educated at Eton and Cambridge, entering St. John's College, 1764. He was a pious youth, and during his stay at Eton was led to Christ, by the correspondence of his brother Richard. Whilst at the University, he came under the magnetic influence of Whitefield and the Methodist worthies, and without waiting for ecclesiastical orders, preached in the prison, the open air, and in private houses. He was restrained by family in-

fluence, during his earlier years, from becoming a Nonconformist. But his strong predilections for Whitefield's manner of life made it difficult for him to obtain ordination, and he never passed beyond deacon's orders. 'Soon after this man of God determined upon disobedience to earthly statutes and human canons, that he might be obedient to a heavenly vision, and perform a divine and immortal work.' In 1773 he was appointed to the parish of Kingston, Somersetshire, but continued his glorious open-air work. Ten years afterwards Surrey Chapel was erected, where he exercised his sanctified, though eccentric talents for nearly half a century. 'Were I to live my life over again,' said he, 'I would preach just the same.' Sheridan used to say of him, 'I often go to hear Rowland Hill, because his ideas come red-hot from the heart.' He was Calvinistic in his doctrine, and at one time wrote bitterly against John Wesley. He was the author of Village Dialogues, a book which in his own style dealt with the religious abuses of his day and with ethical subjects generally. He died in London, April 11, 1833.

Hinchsliffe, Joseph, was born at Sheffield in 1760. In tender years he became impressed about eternal concerns, and yielded his heart to God. He united with the Norfolk Street Methodist Church, Sheffield, and possessing a good voice and a good knowledge of music, became a member of the choir. He had a business as silversmith and cutler, but ill-health led to his removal to Dumfries. He had a large family decidedly musical, and conducted a prosperous busi-

ness in Dumfries until his death in 1807.

Holmes, Oliver Wendell, M.D., was the son of an American minister, and born at Cambridge, Mass., in the year 1809. After his university course, he devoted himself for a season to the study of law; but gave it up in the course of a year for that of medicine. He came to Europe in 1833, and for two or three years attended the hospitals and other duties of his profession in Paris. He returned to America, and in 1836 took his M.D. at Cambridge. Two years afterwards he became professor of anatomy and physiology in Dartmouth College, and in 1847 was elected professor of anatomy at Harvard University. But Dr. Holmes's fame has been attained in the realm of literature and poetry. His Autocrat of the Breakfast Table, and other kindred books are a delight to read. George Augustus Sala

puts him in high rank: 'An illustrious knot they form: Longfellow and Emerson; Whittier and Whipple; Holmes, Lowell, and Agassiz. His humour, perhaps, is more thoroughly *English* than that of any of his contemporaries;

and this is most strongly exemplified in his poems.'

Hopps, Rev. John Page, Unitarian minister, was born in London, Nov. 6, 1834, and trained for the ministry at the Baptist College, Leicester, entering in 1853. He undertook his first pastorate in 1856 at Ibstock and Hugglescote. Some time afterwards he became co-pastor with the late George Dawson, of Birmingham, and in 1860 accepted a call to the Unitarian Church, Sheffield. Three years afterwards he undertook the pastorate of Dukinfield, Lanc. In 1869 he removed to Glasgow, where he served on the first School Board; and in 1876 he came to Leicester. He has published somewhat largely: The Church without a Sect; Prayers for Private Meditation; The People's Hymn Book; etc. He enjoys a considerable popularity; during six months in the winter he leaves his chapel on Sunday evenings, and holds services in the Floral Hall, addressing some 3,000 people on each occasion. He has written some beautiful hymns, and has become a hymnist of considerable note.

How, Rev. William Walsham, D.D., was born at Shrewsbury, Dec. 13, 1823, and attended the Grammar School there in his early years. He became a student in Wadham College, Oxford, where he took his M.A. in 1847. He was curate at St. George's, Kidderminster, in 1846, and at Holy Cross, Shrewsbury, 1848. He was made rector of Whittington, Salop, 1851; rural dean of Oswestry, and diocesan inspector of schools, 1853; hon. canon of St. Asaph Cathedral, 1860; and proctor of the diocese in 1869; being in the preceding year select preacher at Oxford. In 1878 he became examining chaplain to the Bishop of Lichfield, and in the following year rector of St. Andrew's, London, and suffragan bishop of Bedford (East London). He is the author of several theological and practical works, and has written a number of beautiful hymns. In 1888 he was raised to the new bishopric of Wakefield.

Howitt, Mrs. Mary, daughter of Mr. Botham, a member of the Society of Friends, was born at Uttoxeter, Staffordshire, in 1800. In connection with her sister Anna, she studied Latin and French, and devoted some time to the science of chemistry. But her special taste was towards

literature. She manifested an early love of poetry, and it is said that some of her manuscript pieces came into the hands of young William Howitt, who himself had literary and poetic tastes; this brought him into closer acquaintance with his future wife. They were united in marriage at the Uttoxeter meeting-house in the spring of 1821, and lived ever afterwards a truly happy life. They published jointly in 1823, The Forest Minstrel and Other Poems; afterwards a versified story of the Great Plague; The Book of the Seasons; and History of Scandinavian Literature. She also published, The Seven Temptations; Sketches of Natural History; Ballads and Other Poems; The Children's Year; Hymns and Fireside Poems; Pictorial Calendar of the Seasons; Popular History of the United States; Birds and their Nests; Wood Leighton; besides her many and valuable magazine pieces. They celebrated their 'golden wedding' in Rome, April 16, 1871. And eight years afterwards she lost her beloved husband, who was buried in the Protestant cemetery. She then went to reside in the Tyrol and lived a life of delightful tranquillity. Years before they had severed their connection with the Society of Friends, and became associated with the Unitarians. In 1873 they became converts to Spiritualism. After Mr. Howitt's death she joined the Papal communion, and was present at the Pope's Jubilee celebration, (1887). She died Jan. 30, 1888, and was laid beside her husband in the Protestant burialplace.

Hyde, Abigail (formerly Bradley), was born at Stockbridge, Mass., Sept. 28, 1799, and died at Andover, Conn., April 7, 1872. She became the wife of the Rev. Lavius Hyde in 1818, and resided successively at Salisbury, Mass.; Bolton and Ellington, Conn.; Wayland and Becket, Mass. She wrote a few sacred odes, three of which have come into

popular use in the Christian churches.

Ingemann, Bernardt Severin, was born at Thorkildstrup, on the island of Falster, May 28, 1798. He was an eminent Danish poet and romance writer. He travelled extensively through Europe, and was appointed in 1822 professor of the Danish language and literature at the Soiö Academy, of which institution he afterwards became director. He died in 1862, leaving behind him poems, dramas, and romances of considerable value; in all 34 vols.

Irons, Genevieve Mary, the youngest daughter of Rev.

Dr. Irons, whose biography is given below, was born at Brompton, Dec. 28, 1855. 'Both my father and my grandfather, (Rev. Joseph Irons, Congregational minister, at Camberwell), were copious hymn-writers, and I am told that from them I inherit a facility for rhyming. The first verses that I ever published were some to St. Augustine, which appeared in the Sunday Magazine, 1876. Later on I destroyed everything that I had in MS., and for nearly two years I never wrote a line.' The first effusion which Miss Irons, who is a Catholic, afterwards wrote, was, 'Drawn to the Cross,' &c. She has been a poetical contributor to the Sunday Magazine, and is the compiler of a small communion manual—Corpus Christi.

Irons, Rev. William Josiah, D.D., son of Rev. Joseph Irons, Independent minister, was born at Hoddesdon, Herts, Sept. 12, 1812. He was educated at Queen's College, Oxford, became a member of the Anglican Church, took orders, became curate of Newington, 1835; vicar of Walworth, 1837; of Barkway, Herts, 1838; of Brompton, London, 1842; and afterwards rector of St. Mary Woolnoth, and prebendary of St. Paul's. He was a voluminous writer, published a number of theological works, and a Metrical Psalter. He also issued Psalms and Hymns for the Church, containing 190 original pieces. He died June 19,

1883.

Jacobi, John Christian, was the author of Psalmodia Germanica; or, The German Psalmody Translated from the

High German, 1725.

Jenkins, Rev. Ebenezer E., M.A. (London), an eminent minister in the Wesleyan communion, was born at Exeter, May 10, 1820. He was educated in Exeter Grammar School, resided awhile at Teignmouth, and after his theological training, entered the Wesleyan ministry in 1845. He went as a missionary to India, was seventeen years at Madras and one at Negapatam. Returning to England in 1863, he has since ministered at Hackney, Brixton, Southport, and Highbury. He spent a year on a tour to China and Japan, partly for the sake of his health, and partly in relation to the missions. He has published a Volume of Sermons, and the Fernley Lecture for one year. He is one of the secretaries of the Wesleyan Missionary Society.

John of Damascus, the last of the Greek Fathers, and their most reliable theologian, was surnamed Chrysorrhoas because of his great eloquence. He was a native of Damascus, a son of Sergius (a wealthy Christian and privycouncillor), and born at the end of the seventh or the beginning of the eighth century. John succeeded his father, at the latter's death, in the Saracen court. He wrote in defence of image worship, which led the Emperor Leo, the Isaurian, to accuse him of treason to the caliph, who ordered the severance of his right hand. He is said to have interceded with the Virgin, who restored it the same night. Then the caliph believed in John's innocence, and wished to restore him to office, but he declined and retired into private life, entering the monastery of St. Sabas, near Jerusalem. Here he wrote his learned works on science and theology. These were issued as Orations, Letters, Tracts, His principal work was The Fountain of Knowledge, the third part of which was Orthodox Faith—'a complete system of theology derived from the Fathers.' He also wrote Homilies, Expositions of the Pauline Epistles, and many The date of his death is unknown. excellent hymns.

Jones, Rev. Edmund, 'prophet of the Tranch,' was born at Penllwyn, near Abertillery, Mons., April 1, 1702. He did not receive a liberal education, but was 'exceptionally intelligent,' and able to read his Welsh Bible at nine years of age. He was serious-minded, and early marked out for the ministry. In his nineteenth year he joined his father's church, and three years subsequently began to preach. In 1739, he became pastor of Ebenezer church, near Pontypool, at that time worshipping in private houses. Here he was successful and built a chapel. He was 'short and slight' in build, but had a large soul. He lived in a humble cottage on the hill-side, known as the Tranch, never receiving more than £10 a year; and yet he was buoyant and cheerful. In his lowly abode Lady Huntingdon is said to have visited 'the dear old prophet' more than once, and George Whitefield spent many a happy night under the hospitable roof. He wrote a History of Aberystruth Parish, and a History of Apparitions in Wales. These works are chiefly records of death-warnings, phantom-funerals, ghostly appearances, and supernatural sounds. In his eighty-seventh year he preached over four hundred times. prophet died Nov. 26, 1793, in his ninety-second year and the sixty-ninth of his ministry, saying, 'The heavenly land is in sight, and there is not a single cloud between me and its glory.'

Joseph of the Studium, was a native of Sicily, and born near the end of the eighth century. After various adventures and cross-currents of experience he retired to the Abbey of the Studium at Constantinople. He was afterwards made archbishop of Thessalonica, but was deposed A.D. 809, exiled, and died subsequently to 816. He was an industrious and voluminous writer, and composed a number of hymns, few of which, however, have found their way into modern Hymnals.

Joyce, Rev. James, M.A., was born at Frome, Somersetshire, Nov. 2, 1766. He was a clergyman of the Anglican church, and vicar of Dorking until his death at that place, Oct. 9, 1850. He was the author of A Treatise on Love to God, published in 1822; The Lay of Truth, in 1825;

also a number of useful hymns.

Keble, Rev. John, M.A., the celebrated author of the Christian Year, was born at Fairford, Gloucester, April 25, 1792. His early education was directed by his father, who was a clergyman. In 1806 he went to Corpus Christi, Oxford, had a successful university career, and became fellow of Oriel, 1811. Here he found as associates such men as Whateley, Arnold, Newman, Pusey; which powerfully influenced his future thinkings and course of life. Ordained in 1816, he was curate of East Leach and Burthorpe; curate of Hursley, Hampshire, in 1825, and ten years afterwards its vicar, which he held the remainder of his godly life. He also held, from 1831 to 1841, a professorship of poetry in Oxford. His life terminated at Bournemouth, March 29, 1866. He was ardently associated with the tractarian and ritualistic movement of that time. The Christian Year first appeared in 1827 (2 vols., Oxford), anonymously. Perhaps not fewer than a million copies have been circulated. Many of the pieces had a strange and adverse origin, 'were written on the backs and edges of letters, in old account books and pocket books.' He also published A Metrical Version of the Psalter; Lyra Innocentium, a collection of poems for childhood; an edition of the Works of Richard Hooker, involving six years' labour; Lectures on Poetry; Life of Bishop Wilson; and posthumously came out his Occasional Papers and Reviews; and eleven volumes of Sermons.

Keene, R.—See Hymn-Note 485.

Kelly, Rev. Thomas, an Irish clergyman, was born near

Athy, Queen's County, July 13, 1769, being the son of Chief Baron Kelly. After his Arts' course in Dublin, and the study of law in London, he consecrated his life and powers to the ministry of the Gospel, being ordained in 1792. He became a devout evangelist, and was encouraged in this course by the Rev. Rowland Hill's visit to Ireland. But the bishop of Dublin inhibited him from preaching within the diocese, and he became a dissenting minister at Athy, Wexford, Waterford, and other places. He published in 1804, a volume of Hymns on Various Passages of Scripture, of which enlarged editions afterwards appeared. Kelly died May 14, 1855, saying, 'Not my will, but Thine

be done; 'The Lord is my everything.'

Ken, Thomas, a pious, devout, and brave bishop of the seventeenth century, was born at Berkhampstead, Herts, in July, 1637. He was educated at Winchester School and Oxford University, becoming a Fellow of Winchester College in 1666. He was a zealous protestant, and in 1679 was appointed chaplain to Mary, wife of William of Orange, at the Hague. Having returned to England, he was required to give up his room for the accommodation of Nell Gwynn, the mistress of Charles II. 'Not for the king's kingdom,' was his brave answer. Soon afterwards he was made bishop of Bath and Wells, the king exclaiming, 'Who shall have Bath and Wells but the little fellow who would not give poor Nelly a lodging!' He refused to read the Declaration of Indulgence issued by James II., and with six other mitred heads was thrown into prison. He was deprived of his see in 1691 for refusing to take the oath of allegiance to William III., retired into private life, and in 1703 declined to be reinstated in the bishopric. His lyrics were published as Morning, Evening, and Midnight Hymns. His doxology is, perhaps, the noblest ever written. Ken carried his shroud about in his portmanteau, saying, 'it might be as soon wanted as any other garment.' He died at Longleat, March 19, 1711, and was buried at Frome, by his own request, just as the sun was rising; the friends at the burial singing his 'Morning Hymn.'

Kennedy, Rev. Benjamin Hall, D.D., was born at Summer Hill, Birmingham, Nov. 6, 1804, and educated at King Edward's school of that town, and at Shrewsbury Grammar School, graduating at St. John's College, Cambridge, in 1827. Three years afterwards he was appointed assistant

master at Harrow, and in 1836 head master of Shrewsbury. In 1841 he was installed prebendary of Lichfield. In 1866 he resigned the head-mastership of Shrewsbury, and became regius professor of Greek at Cambridge, and in the following year canon of Ely. He was elected member of the University Council in 1870, and hon. fellow of St. John's in 1880. Dr. Kennedy was the author of several prose and poetic works. He died at Torquay, April 6, 1889.

Kethe, William, of the sixteenth century, and a native of Scotland, was an exile in Geneva with John Knox, in 1553. He became chaplain to the British army at Havre in 1563. He was subsequently minister at Okeford, Dorset. On a sermon preached by him at Blandford in 1571, he is

set forth as 'minister and preacher of God's Word.'

King, Rev. John, incumbent of Christ Church, Hull, died Sept. 12, 1858, in his seventieth year. The Psalmist, edited by Revs. H. and J. Gwyther, contains one psalm and four hymns, marked 'J. King.' In a copy having MS. notes by the editor these hymns are assigned to Joshua King, Vicar of Hull, but the person meant must have been the incumbent of Christ Church, as no other person named King held a vicarage in Hull. 'Mr. King published several sermons and other works, and edited a volume of hymns

and poems by a lady (M. A. Bodley).'

Knowles, Rev. James Davis, a Baptist minister, was born in Providence, Rhode Island, July, 1798. He learned the printing business, and in 1819 became co-editor of the Rhode Island American. In March, 1820, he joined the Baptist Church, and in the autumn of the following year was licensed to preach. Shortly afterwards he entered the Columbian College, Washington, and graduated in 1824. He was appointed one of the college tutors, and held the post till called to the pastorate of the Second Baptist Church, Boston, being ordained Dec. 28, 1825. Impaired health compelled him, in 1832, to resign, and he became professor of pastoral duties and sacred rhetoric in Newton Theological Institute, acting also for a period of two years as editor of the Christian Review, a Baptist Quarterly. Mr. Knowles published Sermons; Addresses; Memoir of Mrs. A. H. Judson; and Memoir of Roger Williams, Founder of the State of Rhode Island. He died May 9, 1838.

Knollys, Rev. Francis Minden, born 1815, took his B.A. at Oxford in 1836, was ordained in 1838 by the bishop of

Oxford, and became incumbent of Fitzhead, Taunton, in 1856, where he continued till his death in 1863. He was the author of various published sermons and other works, as; The Articles of the Church of England with Scripture Proof; The Sunday School Teachers' Question Book; A Garland for the School, or Sacred Verses for Sunday Scholars and Masters.

Lange, Joachim, D.D., was a native of Gardelegen, Saxony, born Oct. 26, 1670. His father was senior magistrate of the place. He was on terms of intimate friendship with A. H. Franke, the philanthropist and hymnwriter of Leipzig. Lange became college rector at Berlin, and afterwards a professor of theology at Halle and rector of the college. He died May 7, 1744. Much of his life was spent in tutorial work, or in directing educational institutions. He was a literary leader in the Pietistic movement, and was the author of several controversial works, and also works on history and theology.

Langford, John, of the last century, was in his earlier days associated with the Methodist community. He afterwards went to Dr. Gifford's church, Eagle Street, London. Next, in 1765, he took charge of a church at Blocksfield, and continued there some twelve years. In 1777 he removed to Rose Lane, Ratcliffe. After a few years he undertook the pastorate of a small church in Bunhill Row. This was his last charge. He eventually retired from preaching duties. But in 1790 he delivered a memorial sermon on

the death of the Rev. George Whitefield.

La Trobe, John Antes, son of the Rev. C. I. Latrobe, secretary of the Moravian Church Missions, was born in London, 1792. He graduated M.A. at Oxford, and became incumbent of St. Thomas's, Kendal, and honorary canon of Carlisle Cathedral. Latrobe wrote Sacred Songs and Lyrics, 1850, and other works. He retired from the active work of the ministry in 1863, and entered the perfect life in 1878.

Leeson, Jane Elizabeth, was a considerable writer of poetry, as the following works attributed to her will show: Lady Ella, 1847; Songs of Christian Chivalry, 1848; Christian Child's Book, 1848; Wreath of Lilies, 1849; Margaret, a Poem, 1850; Chapters on Deacons, 1849. She also published anonymously, Paraphrases and Hymns for Congregational Singing, 1853. This last work was the Scotch Paraphrases greatly altered, and some original hymns added.

Longfellow, Rev. Samuel, an American minister, and younger brother of the celebrated poet, Henry W. Longfellow, was born at Portland, Me., June 18, 1819. He graduated at Harvard in 1839, and completed his divinity course in 1846. His first pastorate was at Fall River, Mass., in 1848; and he took charge of the Second Unitarian Church, Brooklyn, from 1853. In 1860 he visited Europe in pursuit of health, and after his return settled at Cambridge, Mass. He wrote for various magazines and published a volume of Hymns of the Spirit, and another book for use in Unitarian congregations. He was preparing his brother's biography in 1884 when his death took place.

Luther, Martin, has been dead nearly three and a half centuries, but he lives now and evermore in all Saxon hearts and homes. His origin was humble enough: springing from a peasant's cottage-home, he yet struggled upwards through poverty and hardship, and became the greatest man of Reformation times. He was born at Eisleben, Saxony, Nov. 10, 1483. John and Margaret Luther, his parents, were poor, hard-working people, but of ancient and noble lineage, which can be traced back to 1137. Carried in arms to school at Mansfeldt, he commenced his work early in learning the Lord's prayer, the decalogue, the catechism, the Apostles' Creed, and the Latin Grammar. At fourteen years of age, he was on foot along the high road to a Magdeburg school, knapsack on his back, empty pockets, and hot tears coursing down his face. Here, education and singing mendicancy journeyed side by side, until one chilly eventide in front of Conrad Cotta's house, he was plaintively chanting-

<sup>&#</sup>x27;Foxes to their holes have gone, And every bird unto its nest, But I wander here alone, And for me there is no rest.'

<sup>&#</sup>x27;Charity, for Christ's sake charity,' he cried as the door was thrown open. And the response was Christ-like; Martin found a home. He afterwards went to Erfurt to study for his degree and the law. One day in the library he found God's Book, read it eagerly, became troubled in soul, and after much profitless searching and many wanderings, he was justified by faith and found peace with God. In 1508, the Elector Frederick conferred on him the chair of philosophy at the new University in Wittemberg, where he lectured with great power. The following year he discoursed

on Biblical Theology. In 1510 he put back the hands of the clock and made a sacred pilgrimage on foot to Rome, but returned a wiser man. And now began, in fiercer character, those battles with papal authorities and institutions which more or less continued through his remarkable life, but which we have no space to detail: lecturing, publishing theses, debating with Tetzel, standing before Councils, translating and expounding the Scriptures. On May 25, 1521, the Emperor proclaimed him an outlaw, but he remained obedient to the heavenly vision, and God defended On June 13, 1525, he was united in marriage with Catherine Bora, a 'runaway nun.' 'I am married,' said he, 'to please my father, to teach the pope, and to vex the devil.' Six children—three sons and three daughters—were given them; and their home-life was a 'scene of love, peace, and happiness of the highest Christian type.' His great work, the translation of the Scriptures into German, was published in 1542, and is now in all its main features the Bible of the German people. He preached his last sermon at Eisleben; and on Feb. 18, 1546, about four o'clock, a.m., his sanctified soul went away to his beloved Saviour. His loving, mourning, widowed Kate wrote:—'To have lost a princedom, to have lost an empire, would not be such a loss as I deplore.' 'Luther's hymns deserve special mention. He not only restored sacred song to the church, but was himself a hymnwriter. The greatest of his hymns, "A safe stronghold our God is still," is based on Psalm xlvi. This hymn is Luther in song. Rugged and majestic, trustful in God, and confident, it was the defiant trumpet blast of the Reformation.'

Lynch, Rev. Thomas Toke, the gentle and cultured pastor of Mornington Church, was born July 5, 1818, at Dunmow, Essex. He spent his early years at Islington, and commenced his ministerial duties at Highgate in 1847. Two years afterwards he went to Mortimer Street, and in 1852 to Fitzroy Square Chapel. In 1862 he began his remarkable ministry at Mornington Church, Hampstead Road. He did his work through much physical infirmity, and in later years could only preach on Sunday mornings. His earthly sojourn and work ended May 9, 1871. His publications are various, and were widely appreciated at the time of their issue: Memorials of Theophilus Trinal; Essays on Some Forms of Literature; Lectures in Aid of Self-Improvement; Among Transgressors; A Group of Six Sermons;

The Mornington Lecture; Sermons for My Curates; The Rivulet, a Contribution to Sacred Song. This last-mentioned brought him into trouble: James Grant, in the Morning Advertiser, and Dr. Campbell, in The British Banner, attacked it violently. But it also secured him many excellent, powerful, and valued friends. The book contains much rare and exquisite poetry, and is largely an exposition of some uncommon experiences. Most modern Hymnals have been enriched from its pages.

Lyra Davidia. Vide Hymn-Note 109.

Lyte, Rev. Henry Francis, was born June 1, 1793, at Kelso, Ireland. After his graduate course at Trinity College, Dublin, he was ordained in 1815. In 1823, after other brief appointments, he was made perpetual curate of Lower Brixham, Devon, and remained here till his death, at Nice, in the autumn of 1847. It was not till the year 1818 that he realised spiritual conversion. A dying clergyman, in a similarly dark state, sent for him. They studied prayerfully the Divine Word, and both obtained light and peace. And after this he commenced a life of intenser activity for Jesus Christ, and was made very successful among the sailors and fishermen of his parish. He had considerable poetic gifts, and on these chiefly his fame is built. He published: Tales Upon the Lord's Prayer; Poems, Chiefly Religious; The Spirit of the Psalms; Poems of Henry Vaughan, with a Memoir.

Macduff, Rev. J. R., D.D., was the second son of Alexander Macduff, of Bonhard, Perthshire. He was born in 1818, and received his earlier training at the Edinburgh High School. In due time he entered the University, and was a successful student. In 1843 he was ordained and appointed minister of Kettins parish, Forfarshire. Six years afterwards he undertook the parish of St. Madres, Perthshire. His next removal was to the new church of Sandyford, Glasgow, where his unusual talents found wider scope. Dr. Macduff has wielded an unwearying pen, and has manifested a rare mastery of the English language. His numerous writings have secured an immense sale both in Scotland and England. He received the honorary degree of D.D. from Edinburgh, Glasgow, and New York. He spent fifteen years in ministerial work in Glasgow, and then retired to Chislehurst, Kent, where he is completely occupied with literary labours.

Malan, Rev. Cæsar Henri Abraham, a Swiss clergyman, was born July 7, 1787, at Geneva. He studied theology in his native city, but held rationalistic views till 1817. Under the influence of Robert Haldane and Rev. Dr. J. M. Mason he became an evangelical Trinitarian and a strong Calvinist. But when attempting to advocate his Calvinistic views, he was strictly forbidden by the Pastors' Association. He persisted, and the pulpits were closed against him. He then held meetings in his own house and subsequently in a chapel; made missionary tours in various Protestant countries; and died at Geneva, May 18, 1864. He published among other works, Chants de Sion, a volume of three hundred hymns of considerable beauty and value.

Mant, Richard, D.D., an Irish clergyman and bishop, was born at Southampton, Feb. 12, 1776. Educated at Oxford, he became curate of Southampton in 1802, and rector of St. Botolph, London, in 1816. Four years afterwards he was ordained bishop of Killaloe and Kilfenora, Ireland. In 1823 he undertook the duties of the See of Down and Connor. His publications are, Book of Common Prayer, with Notes; History of the Church of Ireland, 2 vols.; Bible Commentary (in connection with D'Oyly); and The Book of Psalms in an English Metrical Version. He died

at Balleymoney, Nov. 2, 1848.

Marckant, John, author of Verses to Divers Good Pur-

poses, published 1580. Vide Hymn-Note 288.

Marriott, Rev. John, born at Cottesback, near Lutterworth, in 1780, was educated at Rugby School, hard by, and Christ Church, Oxford, taking honours in 1802—the first year in which public honours were awarded by that university. He was private tutor in the Duke of Buccleuch's family, received ordination in 1803, and after several curacies, was appointed rector of Church Lawford, Warwickshire. In consequence of domestic affliction he resigned his living, and went with his family to reside in the village of Broad Clyst, near Exeter, for the sake of the milder and more genial climate of Devon. He died in 1825 at a comparatively early age.

Marsden, Rev. Joshua, was born at Warrington, 1777, and converted at a Methodist chapel in Manchester. In 1800 he went as a Wesleyan missionary to British North America, and was very successful. He next went to Bermuda, but returning in 1814 to England through failing

health, he laboured as a circuit minister till 1836. He afterwards resided in London as a supernumerary. Death came Aug. 11, 1837, and had no sting for him. He wrote largely and somewhat pretentiously as a poet: as, The Backslider; Amusements of a Mission; Lines on the Death of Dr. Coke; The Evangelical Minstrel; The Narrative of a Mission to Nova Scotia; Sketches of Wesleyan Methodism;

Forest Musings, etc., etc.

Matson, Rev. William Tidd, a Congregational minister and hymn-writer, was born in London, Oct. 17, 1833. was educated at several private schools, finishing at a Kensington College. In youth he was an ardent politician, enjoyed the friendship of Joseph Mazzini, and was secretary to the European Freedom Committee. At twenty years of age he realised a great spiritual change, joined the New Connexion Methodists, and became a local preacher. But influenced by the late Rev. W. Spencer Howard, he joined the Congregationalists, passed through his theological course, and accepted the pastorate of the Havant Church, Hants. 1862 he became minister of the Gosport congregation; in 1870 he removed to Sleaford, Lincolnshire; afterwards to Rothwell; thence to Portsmouth; and in 1885 to the neighbourhood of Southampton. He married in 1854 and has a family of seven children. Prior to his first pastorate he published a volume of poems: A Summer Evening Reverie; afterwards, Poems, a book of five hundred pages, and well received by the press; then came successively, One Hundred Hymns and Sacred Lyrics; The Priest in the Village, and other works. His hymns have been reproduced in some forty separate publications.

Maude, Mrs. Mary Fawler, the daughter of G. H. Hooper, Esq., of Stanmore, Middlesex, and Shoreham, Sussex, was born in London, Oct. 25, 1819. In 1841 she became the wife of the Rev. Joseph Maude, M.A., curate of Newport, I.W. He afterwards became the vicar of Chirk, N. Wales, and hon. canon of St. Asaph. She is also the mother of the Rev. Samuel Maude, M.A., vicar of

Needham Market.

Maurus, Rabanus, was of French extraction, a native of Mayence, born A.D. 776. He studied in a cloister-school at Fulda, and became a deacon in 801. He then removed to Tours, and had the celebrated Alcuin as his tutor. He was afterwards a most successful teacher at Fulda. In 822

he was made abbot, and engaged ardently in literary pursuits. He was appointed to the Archbishopric of Mayence (Mentz) in 847, and proved to be an excellent administrator. He died in the year 856 or 857. He was the author of Commentaries on the Old Testament and parts of the New; also Hymns, Sermons, Letters, Tracts, Text-books, and various controversial works. He influenced the intellectual life of Germany and France more than any other man of

his age.—See Hymn-Note, 188.

McCheyne, Rev. Robert Murray, was born at Edinburgh, May 21, 1813, and like many other Scotchmen of note, was educated at the High School and University of his native city, and distinguished himself in both places. He then studied at the Divinity Hall under Chalmers and Welsh, having as fellow-students such men as Alexander Somerville, Horatius Bonar, and Andrew Bonar. His ministry commenced at Larbert, near Falkirk, Nov. 7, 1835. In the following year he was transferred to St. Peter's Church, Dundee, and remained there till his death on March 25, 1843. He entered earnestly into the great ecclesiastical upheaval known as 'The Ten Years' Conflict,' but ere it reached its crisis he had entered on the restful and perfect life of the church triumphant. His Memoir and Remains, by Andrew Bonar, had, in 1880, passed through one hundred and sixteen English editions, with perhaps as great a sale in America. The savour and unction of his life were very powerful, as the circulation of his Memoirs testifies. He belonged to the same saintly class as Henry Martyn and David Brainerd; 'for all three had both the fire and the holiness of the seraph.'

Medley, Rev. Samuel, was born at Cheshunt, Herts, June 23, 1738. At the age of fourteen he was apprenticed to a London oilman, but three years afterwards became a midshipman in the navy, and being wounded in 1759, he was in a little while afterwards converted. Henceforth Medley began to live a totally different life; he taught a school for about six years and thus improved his own education; and in 1767 he received a call to the pastorate of Watford Baptist Church, Herts, and to Liverpool in 1772. In each place he prosecuted a faithful, evangelical, and successful ministry. His first volume of Hymns was published in 1789, and his next in 1800. He died at Liverpool, July 17, 1799.

Meinhold, Johann Wilhelm, born 1797, in the island of Usedom, belonging to Pomerania. He studied theology at Greifswalde, and after holding pastorates in various parts of Pomerania, he removed to Charlottenburg. Here he finished his earthly toil and died, Nov. 30, 1851. He is the author of a volume of poems, a number of which in-

dicate true poetic power.

Merrick, James, 'one of the best of men and most eminent of scholars,' was born at Reading, Jan. 8, 1720. After his graduate's course at Trinity, Oxford, he became a fellow, but devoted his somewhat brief life to literary work. He wrote and published Annotations on the Psalms and on The Gospel of St. John; Poems on Sacred Subjects; The Psalms Translated, or Paraphrased in English Verse. His somewhat lengthy lyrics on The Providence of God, and The Ignorance of Man, are pieces of high merit. He died at Reading, Jan. 5, 1769,

Midlane, Albert, youngest son of a large family, was born at Newport, Isle of Wight, Jan. 23, 1825, two months after his father's death. Concerning his lyric and ode writing he says, 'Remarks which fell from my Sunday-school teacher first prompted me to poetic effort, and marked the outline of my future career. Most of my hymns have been written during walks around the ancient and historic ruins of Carisbrook Castle.' From infancy he was connected with the Sunday-school, and ere he had attained his majority was a constant contributor to religious periodicals. He is an honoured member of the 'Brethren' community, and takes great delight, not only in the Sunday-school, but also in preaching the everlasting Gospel. He has published, Poetry for Sunday-school Teachers, 1844; Leaves from Olivet, 1864; Gospel Echoes, 1865; and a remarkable poem on the evils of capital punishment. Mr. M. is rejoiced that the catholicity of his hymns has secured them a place in various hymnals, in this and other countries.

Miles, Sarah Elizabeth, daughter of Nathaniel W. Appleton, was born in Boston, U.S., March 28, 1807. She was the wife of Solomon P. Miles, at one time Principal of Boston High School. After her husband's death she went to live in Brattlebard, Vermont, with her son who conducts a military school.

Milman, Rev. Henry Hart, D.D., son of Sir Francis Milman, physician to George III., was born in London, Feb. 10, 1791, educated at Oxford, took the Newdigate prize for poetry there in 1812, was ordained in 1816, and became vicar of St. Mary's, Reading, until 1835. He was then made rector of St. Margaret's and canon of Westminster; and became dean of St. Paul's, London, in 1849. He died at Sunninghill, near Ascot, Sept. 24, 1868. Dean Milman wrote largely as a poet and a dramatist; a complete edition of these writings were published as, Poetical and Dramatic Works, London, in three vols. But his chief works are, The History of the Jews; The History of Christianity; and The History of Latin Christianity. He also edited Horace's Works, and Gibbon's Decline and Fall of the Roman Empire. Two other works of his, Annals of St. Paul's Cathedral, and Savonarola, Erasmus, and other Essays, were published posthumously. He had a racy and pleasant style, and wrote interesting though ephemeral poetry. He belonged, as a theologian, to the Broad Church School.

Milton, John, was born in Bread Street, London, December 9, 1608. His grandfather, John Milton, a bigoted Papist, disinherited his son for becoming a Protestant. This second John Milton settled in London and became a scrivener, or copying lawyer. He was also skilled in music, both as a composer and a performer. He married an excellent woman, but of what family is uncertain. Two sons were born, of whom John, the third of that name, and the famous poet, was the elder. After being under private tuition he was sent to St. Paul's School, and made excellent progress, especially in the classical and some modern languages. He was admitted to Christ's College, Cambridge, Feb. 12, 1625, remained there seven years, and took his B.A. and M.A. degrees. His friends desired him to become a clergyman, but he regarded subscribing to the Articles as a bondage. In 1634 his Comus was presented at Ludlow Castle, on Michaelmas night, and in 1637 his Lycidas was written. Immediately afterwards he travelled on the Continent. In 1643 he married the eldest daughter of Mr. Richard Powell, of Forrest Hill, Oxfordshire, butunder pretext of visiting her friends she left him and refused to return. But she eventually repented, and Milton after much entreaty received her back. She died in 1652. He married twice afterwards, leaving the third wife a widow. During the Protectorate he became Latin secre-

tary. Prior to the king's return, however, he lost this post, and was afterwards imprisoned for awhile because of some of his published opinions. It was about the year 1655 that he began to construct the framework of his Paradise Lost; it was finished in 1665. And what then? After much difficulty he sold the copy to a publisher for £5, with the condition attached that he should receive a like sum after the sale of each impression of 1,500. In 1670 his Paradise Regained and Samson Agonistes were completed, and published in the following year. Of his prose writings and minor poems we have not space to speak, further than to say that as a hymn-writer he was not successful. It is somewhat remarkable that the one sacred ode of his, 'Letus with a gladsome mind,' is said to have been written when he was fifteen years old. It is also worthy of note that the great and important portion of his writings were produced after his affliction of blindness came upon him. He died from gout at his house in Bunhill Row, on Nov. 8 or 10. 1674, and was buried near the grave of his father, in the chancel of St. Giles's Church, Cripplegate. A monument was erected to his memory in Westminster Abbey in 1737.

Monod, Pastor Adolphe, whose suffering and saintly life closed in Paris on April 6, 1856, was born in Copenhagen, Jan. 21, 1802, and was the fourth of twelve children of Jean Monod. He received his secular education at the Collége Bonaparte, Paris, and afterwards studied theology at Geneva, graduating in 1824. He founded, and was pastor of a Protestant Church in Naples. In 1827 he was called to Lyons, but was subject to persecution and deposed through his faithful preaching. He then retired to a Hall and witnessed abiding results. From 1836 he was a theological professor for eleven years at Montauban, spending much of his time in evangelising. He next became for nine years a pastor in Paris, preaching to crowded and enthusiastic congregations. He was pure in heart, powerful in intellect, vivid in imagination, sympathetic in nature, and eloquent in speech. But his melodious voice ceased in public, and on Sunday afternoon, Oct. 14, 1855, he began a series of dying addresses to those who gathered in his own room, these being followed by the ordinance of the Lord's Supper, presided over alternately by various evangelical ministers. 'May my life,' said he, 'terminate only with

my ministry, and may my ministry end only with my life.'

And so it was; God graciously heard his prayer.

Monsell, Rev. John Samuel Bewley, LL.D., one of the most attractive and beautiful hymn-writers of the present century, was born at St. Columbs, Derry, March 2, 1811. He was educated at Trinity College, Dublin, taking B.A. in 1832. He took 'holy orders' in 1836, and was appointed examining chaplain to Bishop Mant. In 1853 he became vicar of Egham and rural dean, and rector of St. Nicholas', Guildford, in 1870. Besides various prose works he is the author of Hymns and Poems; Parish Musings; Hymns of Love and Praise, etc.; Spiritual Songs; The Parish Hymnal, etc. He died suddenly, April 9, 1875, from injuries received during the erection of a new church at Guildford.

Montgomery, James, a brave and true patriot, as well as a delightful poet, was born at Irvine, Ayrshire, Nov. 4, 1771, and schooled at Fulneck, a Moravian settlement in England (his father being a Moravian missionary). shrank from the ministry and became a grocer's apprentice. Settling in Sheffield in 1792 he became proprietor and editor of The Iris. He had previously been imprisoned for three months, and fined £20, for printing a poem—'The Bastille '—headed by an objectionable woodcut; and shortly afterwards was again condemned to the cell for the space of six months for reflections on a military colonel. But he was held in much honour by the people. He was fortythree years old ere he made a profession of religion, and then he joined the Church of his father. Professor Wilson says: 'Montgomery, of all the poets of this age-and we believe also out of it—is in his poetry the most religious man. All his thoughts, sentiments, and feelings are moulded and coloured by religion. A spirit of invocation, prayer, and praise pervades all his poetry, and it is as sincere as it is beautiful.' Some of his literary works are: Prison Amusements; The Ocean; The Wanderer of Switzerland; The West Indies; The World Before the Flood; and Greenland. Some of his hymn-volumes are entitled: The Songs of Zion; The Christian Psalmist; Original Hymns for Public, Private, and Social Devotion. He lived an unmarried life, and died at Sheffield, April 30, 1854. He has well and for ever enriched the Church song of these world-loving days with his beautiful hymns.

Moore, Thomas, was born in Dublin in 1779, in which city his father was a wine merchant. As a boy he revealed an imaginative and fertile mind, and wrote verses while yet young. He was a student at Trinity College, graduated in 1798, and went to London to study for the bar. But odewriting-not always of the purest kind-turned the current of his life. His means became slender, but by that aristocratic patronage which it was his weakness to seek, he obtained a registrarship in Bermuda. This not being very lucrative, he returned, leaving a deputy, whose defalcations, however, deeply involved Moore. Hereafter he became a man of letters, writing chiefly for the current magazines. In 1811 he married Miss Dyke, for a brief time an actress, and went to reside in a cottage near Ashbourne, Derbyshire. In 1835 the Government under Lord Melbourne granted him an annual pension of £300. He finished his eventful career in the early part of 1852. He is remembered by his Sacred Songs published in 1816.

More, Rev. Henry, M.A., was born Oct. 12, 1614, at Grantham, and died at Cambridge, Sept. 1, 1687. He was educated at Eton and Christ's, Cambridge, and acted afterwards as a private tutor in the University—declining successively the mastership of his college, the rectory of Worthington, provostship of Trinity College, Dublin, the deanery of St. Patrick's, and a bishopric. For a brief period he was a prebend at Gloucester. He was a godly man, but passed through many phases of theological belief. He belonged to a select coterie known as the Cambridge Platonists, and regarded Christianity as 'the deepest and

choicest piece of philosophy that is.'

Morris, Eliza Fanny, née Goffe, was born in London, in 1821. Owing to delicate health she was brought up in the country. During her early years she received a prize from the Band of Hope for a poem on Kindness to Animals. This gave her encouragement to make further literary efforts, and she published in 1858 The Voice and the Reply. She also contributed, in her day, to various periodicals. In 1849 she united in marriage with the sub-editor of a provincial paper.

Morrison, Rev. John, D.D., was a native of Aberdeenshire, born in 1749. He entered the ministry in 1780, and spent all his years at Canisbay, Caithnessshire. belonged to the committee appointed to revise the Scotch Translations and Paraphrases, and also contributed various original pieces thereto. He is the author of several good

hymns, and died in 1798.

Moultrie, Rev. Gerard, M.A., son of the late Rev. John Moultrie, was born at Rugby Rectory, Sept. 16, 1829. Of his early years his gifted and poetic father wrote an ode, of which the following is an extract:

'I have a son, a little son, a boy just five years old,
With eyes of thoughtful earnestness, and mind of gentle mould.
Strange questions doth he ask of me, when we together walk:
He scarcely thinks as children think, or talks as children talk.
He kneels at his dear mother's knee: she teacheth him to pray;
And strange and sweet and solemn then the words which he will say.

O should my gentle child be spared to manhood's years, like me,

A holier, wiser man, I trust that he will be.'

The second son, George William, has grown up to ripe years, and is now manager in the Bank of England, in Manchester. And all who know him are satisfied that his father's prayer was not in vain: 'God grant his heart may prove as sweet a home for heavenly grace as now for earthly love.' Gerard was educated at Rugby, under Dr. Tait, and at Exeter College, Oxford, taking his M.A. in 1856. He was ordained deacon in 1853 by the Bishop of Lichfield. For three years he was one of the masters of Shrewsbury School, then head-master of Bernard Gilpin School, at Houghton-le-Springs. In 1864 he was made curate to the Donative of Barrow Gurney, Somerset, and five years afterwards he became vicar of Southleigh, Oxford, which post he held till his lamented death, April 25, 1885. has written: Elizabethan Primer; Hymns and Lyrics; Espousals of St. Dorothea; The Devout Communicant; Six Years' Work at Southleigh, &c.

Mudie, Charles Edward, was born Oct. 18, 1818, of Scotch parents. When twenty-four years of age he started the well-known 'Mudie's Select Library,' which has proved a great factor in the intellectual progress of the nation. He is a Congregationalist, and was for many years one of the Directors of the London Missionary Society. For more than forty years Mr. Mudie was engaged in mission work in the neighbourhood of Vauxhall Bridge Road, Westminster, a work which he has had to relinquish in consequence of failing health. In 1872 he published the volume of poems

called Stray Leaves, of which the greater number were

written during a long and severe illness.

Muhlenberg, Rev. William Augustus, D.D., LL.D., an American clergyman of the Episcopal Church, was born in Philadelphia, Sept. 16, 1796. He was received by baptism into the Lutheran communion, but afterwards made choice of the Anglican Episcopacy. After his University course at Philadelphia he was appointed to the rectorship of St. James's, Lancaster, Penn., giving his best energies to the advancement of Christian education, and to Church unity and brotherhood. His beautiful life was a remarkable exemplification of Christlike charity: he was born affluent, but spent all in works of benevolence, not leaving enough to meet the expenses of his burial. He died in St. Luke's Hospital, New York, April 8, 1877. He was an ardent promoter of Church hymnody, and wrote several hymns.

Neale, Rev. John Mason, D.D., conspicuous as a translator of sacred Latin poetry, was born in London, Jan. 24, 1818, being the only son of Rev. Cornelius Neale. He was educated at Trinity, Cambridge, and ordained in 1841. His first incumbency was Crawley, Sussex, and in May, 1846, he became warden of Sackville College, and continued there till his death, Aug. 6, 1866. He was a most industrious and prolific writer. Amongst many other works, he produced History of the Eastern Church; Commentary on the Psalms; Readings for the Aged; Ecclesiological Notes on the Isle of Man; Voices from the East, etc., etc. He was an ardent devotee to High Church principles, and most of his writings were intended to illustrate this fact. To him 'religion was the solidest of all realities;' but he considered religion and the Church as identical. He wrote a number of prize poems, and won eleven times the Seatonian prize. He published Songs and Ballads for the People, etc.; Hymns for the Sick; Hymns for Children. But his renderings of St. Bernard, and his Hymns of the Eastern Church, are his most loved and enduring works.

Neele, Henry, a heraldic engraver's son, was born in the Strand, London, Jan. 29, 1798. He was sent to school at Kentish Town, whither his father had removed. He was inattentive as a schoolboy, but became, in after years, a successful student. On leaving school he was articled to an attorney, and ultimately commenced business as a solicitor. In Jan., 1817, during his clerkship, he published a volume

of *Poems*, the expenses of which were defrayed by his father. He issued, in 1820, a new edition, with considerable additions; in 1823, *Dramatic and Miscellaneous Poetry*; in 1827, *Romance of English History*, three vols. He also contributed to the *Monthly Magazine*, the *Forget-Me-Not*, and other periodicals. He lectured in 1827 on English Poetry, at the Russell Institution. On the morning of Thursday, Feb. 7, 1828, he was found dead in bed, with clear evidence of suicide through insanity arising from overwork.

Newman, John Henry, D.D., born in London, 1801, was educated at Ealing School and Trinity College, Oxford. He took his B.A. with classical honours in 1821, and was elected Fellow of Oriel. Four years afterwards he was appointed vice-principal of St. Alban's Hall, under Dr. Whately. He next became tutor of his college until 1836, when he was made incumbent of St. Mary's, Oxford, with the chaplaincy of Littlemore. At the latter place he established an ascetic community, on a mediæval model, exercising great influence over the younger members of the University. He became the recognised leader of the High Church party, in conjunction with Dr. Pusey, and took a prominent part in the publication of the Tracts for the Times. He wrote the final issue (No. 90), which was severely censured by the University authorities as practically annulling the clear distinction between the Anglican and Romish churches. In Oct., 1845, he passed over to the Papal communion, was re-ordained, and appointed to the Birmingham Oratory. In 1854 he was made rector of the Catholic University, Dublin, but resigned four years afterwards, and established a school at Edgbaston, Birmingham, for the sons of Roman Catholic gentry. He was elected an honorary Fellow of Trinity College, Oxford, Dec. 28, 1877; and in 1879 was created and proclaimed a Cardinal by Pope Leo XIII. He is the author of various theological works, and has wielded an eloquent and powerful pen. His domestic habits are of the simplest and most self-denying character, and his dietary the plainest and most frugal.

Newton, Rev. John, was born in London, July 24, 1725. In his early years he became a sailor, and led a disreputable life, so much so that in his latter days he styled himself 'the old African blasphemer.' On a return voyage, in the year 1750, a terrific storm arose, and he became

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alarmed. In deep penitence he sought and found mercy. He soon afterwards began to prepare for the ministry, and was ordained in 1764. He became curate of Olney, and here formed the acquaintance of Cowper. His Olney Hymns were published during his friendship with Cowper. He was made rector of St. Mary's, Woolnoth, London, in 1780. He lived to the age of eighty-two, and exerted a potent and extensive influence. His death took place in London, Dec. 31, 1807. His epitaph, written by himself, reads thus: 'John Newton, clerk, once an infidel and libertine, a servant of slaves in Africa, was, by the rich mercy of our Lord Jesus Christ, preserved, restored, pardoned, and appointed to preach the faith he had long laboured to destroy.'

Nitschmann, Anna, was born at Herrnhut, in 1715. She was a woman of deep and attractive piety, and in 1730 was made a female elder of the Moravian Church. In 1741 she went to America with her father, but afterwards returned to Germany, and the year following the death of the Countess Zinzendorf she was married to the Count. After about three years they died, in May, 1760, within twelve days of each other, and are buried side by side in the Herrnhut cemetery. Her portrait is preserved at the settlement, and was published in the Century Monthly

Magazine, as an engraving, in 1882.

Nitschmann, John, son of David Nitschmann, of the Moravian settlement at Herrnhut, was resident minister of the church there, in May, 1760, when Count Zinzendorf died. He read the burial service at that good man's grave, although two bishops were present. He was joint author with the Count and Anna Nitschmann, of that glorious hymn which John Wesley translated:

'I thirst, Thou wounded Lamb of God.'

Nyberg, Lorenz Thorstansen, was born in the year 1720, and died 1792. He was a Moravian, and wrote for the

Brethren's hymn book.

Oakley, Rev. Charles Edward, M.A., B.C.L., was educated at Pembroke College, Oxford, and ordained by the bishop of Manchester, in 1856. He became Examiner in the School of Jurisprudence and Modern History, Oxford, 1859.60; and for degrees in Civil Law, 1850 to 1860. He was Special Preacher at Oxford in 1860 and 1862. He be-

came rector of Wickwar, Gloucestershire, 1856-63; and of St. Paul's, Covent Garden, London, 1863. He died in 1866 or 1867.

Olivers, Rev. Thomas, was born at Tregonan, Wales, in 1725. In his younger years he lived an ignorant and godless life, but was awakened under the powerful preaching of George Whitefield. He joined the Wesleyan movement, became an active and useful preacher, and filled an important literary place in that community. He entered eagerly into the great controversy between the Calvinists and Arminians, and was from 1775 to 1788 John Wesley's chief corrector of the press. In 1791 he wrote an elegy on Wesley's death, and died in London, March, 1799, after a life of ardent service for his Divine Master.

Onderdonk, Rev. Henry Ustic, D.D., LL.D., was born in New York, March, 1789. He pursued his Arts course at Columbia College, studied medicine in London, took his M.D. at Edinburgh, was ordained in 1815, and in 1820 became rector of St. Ann's, Brooklyn. In 1827 he was made assistant-bishop of Pennsylvania, and succeeded to the bishopric in 1836. He was suspended in 1844, but reinstated, 1856. He was for a time co-editor of the New York Medical Journal, and wrote Episcopacy Examined and Reexamined. He also assisted the compilers of a Hymnal of 212 hymns, which were bound up with the Prayer Book. He re-wrote several of the hymns of this collection and composed ten original ones. Several of his hymns have become very popular. He died at Philadelphia, Dec. 6, 1858.

Osler, Edward, M.R.C.S., F.L.S., was born at Falmouth, Jan., 1798. After his preparatory training, he became resident surgeon at the Swansea Infirmary; then at London and Bath in the service of the S.P.C.K.; and in 1841 he removed to Cornwall, and edited the Royal Cornwall Gazette. He is the author of The Voyage, a Poem; Life of Lord Exmouth; and Church and King. He also wrote a number of hymns which have appeared in various Church Hymnals. He died at Truro, March 7, 1863; and the clergy of Cornwall have placed a stained-glass window to his memory in Kenwyn Church.

Oswald, Henry Sigismund, was born in Silesia, June 30, 1751, became a Prussian Privy Councillor, and died in 1827. He was educated at Schmiedeberg, and in 1765

entered the office of his elder brother, who held a government position. Seven years afterwards he became secretary to the Landgrave of Glatz, but illness compelling his resignation, he returned to Schmiedeberg, and entered the service of a merchant. He next commenced business at Breslau, but not succeeding he again became a merchant's clerk. On Nov. 18, 1782, he married the daughter of Rev. H. D. Hermes. Eight years afterwards he was honoured with the personal acquaintance of King Frederic William II., who appointed him a Court Councillor. After the king's death he received a pension, and retired to Hirschberg with his family, and afterwards to Breslau. He died Sept. 8, 1837. His later years were employed in the production of religious, musical, and poetical works.

Palgrave, Francis Turner, the eldest son of Sir Francis Palgrave, was born at Great Yarmouth, Sept. 28, 1824. He received his education at the Charterhouse School, and Balliol, Oxford. After taking his M.A. he was elected to a fellowship in Exeter College; he was also, for a period of five years, vice-principal of Kneller Hall Training College for School-masters. Palgrave was next appointed to a position in the Education Department, and for some years was private secretary to Earl Granville. In 1878 he received the hon. degree of LL.D. from Edinburgh University, and was created professor of poetry at Oxford in 1886. He is the author of several works: Idylls and Songs, 1854; Essays on Art, 1866; Lyrical Poems, 1871; The Golden Treasury of English Lyrics, 1861; Original Hymns, 1867.

Palmer, Rev. Ray, D.D., passed peaceably from the earth on Tuesday, March 29, 1887. For three years he was partially disabled by paralysis, but retained his mental power after the attack, and died eventually through a general breaking down because of advanced age. He was born at Little Compton, Rhode Island, U.S., Nov. 12, 1808. At thirteen he was sent to a business house in Boston to prepare for commercial life; but opportunities were also afforded him for attending a school in order to complete his education. Two years afterwards he was transferred to Phillips' Academy, Andover, to prepare for the university. About the age of eighteen he proceeded to Yale, where he graduated in 1830. For about two years he acted as teacher, and then accepted a call to the Central Congregational Church, Bath, Me. His public life seems to have

been divided into four periods: Fifteen years at Bath; fifteen at Albany, N. Y.; fifteen as secretary, etc., of the American Congregational Union; and then for the last nine years he lived in retirement at Newark, but pursuing his literary duties. As a pastor, preacher, adviser, he is still lovingly remembered; but his title to lasting honour in the universal church rests chiefly on his delightfül hymns.

Perronet, Rev. Edward, son of an evangelical clergyman of Shoreham, Kent, was born in 1693. He joined the Wesleys, and for a time was a preacher in the Connexion; but his widely different views on church polity led to his secession. He next laboured for a while in Lady Huntingdon's denomination, and afterwards became an Independent minister. He died in Canterbury in the year 1785. He published in that year, Occasional Verses, Sacred and Moral. This work, now scarce, contains his universally popular hymn, which five years before had appeared in the Gospel Magazine. His dying words were, 'Glory to God in the height of His Divinity; Glory to God in the depth of His humanity; Glory to God for His all-sufficiency. Into His hand I commend my spirit.'

Peters, Mrs. Mary, daughter of Mr. R. Bowly of Circucester, was born 1813. She became the wife of Rev. J. McWilliam Peters, rector of Quennington, Glos., and died at Clifton, July 29, 1856. She published in 1847

Hymns Intended to Help the Communion of Saints.

Pierpoint, Folliott Sandford, son of William H. Pierpoint, was born in Bath, Oct. 7, 1835. He is a tutor at

present in Torquay.

Pierpoint, John, was born April 6, 1785, at Litchfield, Conn. After his preparatory training, he graduated at Yale in 1804. He was a teacher for a few years, but in 1812 was admitted to the bar. Then he entered into business at Boston and Baltimore, but did not succeed. He next attended the Cambridge Divinity School, and became a Unitarian minister, and an ardent advocate on the slavery and temperance questions. At the outbreak of the war, in 1861, he was made chaplain of the army, going with it to Virginia. He died at Medford, Mass., Aug. 27, 1866. He published Airs of Palestine, in 1816, and another edition with additional poems in 1840. He styles these sacred poems as, 'Mostly occasional, the wares of a verse-wright, made to order.' If we may take 'O Thou, to Whom in ancient

time,' as a sample, we need not be troubled about this busi-

ness feature of his productions.

Plumptre, Rev. Edward Hayes, D.D., dean of Wells, was born Aug. 6, 1821. He graduated B.A., at University College, Oxford, in 1844, and took M.A. three years afterwards. He was made a fellow of Brazenose College in 1844; Chaplain at King's College, London, in 1847, and professor of Pastoral Theology there in 1853; prebendary of St. Paul's in 1863, and professor of New Testament Exegesis in 1864; assistant preacher at Lincoln's Inn 1851 to 1858; select preacher at Oxford 1851-3, 1864-6, and 1872-3; Boyle Lecturer in 1866-7. He became rector of Plunckley, Kent, in 1869, and vicar of Bickley in 1873. He was also one of the Old Testament Company of revisers, 1869-74. After filling various other important posts he became dean of Wells, Dec. 21, 1881, having received the hon. degree of D.D. in 1875. Dr. Plumptre has been of eminent service to theological students and the Christian church as a Biblical expositor, as his notes on Ecclesiastes, the General Epistle to James, the Epistles of Peter and Jude in the Cambridge Bible series; and on Matthew, Mark, Luke, Acts, and II. Corinthians in Ellicott's Commentary, will fully testify. And he has written no less ably on the Messages to the Seven Churches and The Spirits in Prison.

Pollock, Rev. Thomas Benson, M.A., born 1836, was educated at Trinity College, Dublin, where he took his B.A. 1860. He was ordained in the following year, and became curate at Leek. In 1863 he was appointed to the curacy of St. Thomas's, Stamford Hill, Middlesex; and two years afterwards was made curate of St. Alban's, Birmingham, where

he still ministers.

Pope, Alexander, a celebrated British poet, born in Lombard Street, London, May 22, 1688. He had a delicate frame, inherited from his parents, was a sickly child, an ailing, feeble man, deformed like his father, and never exceeding, it is said, four feet in height. He learned to read and write at home, and at the age of eight years was placed under a Catholic priest, who taught him the rudiments of Latin and Greek. Early in his teens he was left to direct his own studies; and about this time appeared his Ode on Solitude. From this time he wrote poems on various subjects of great merit, and became one of the most distinguished literary men of his time. His notable Essay on

Man was first published in 1733, and was soon followed by his Imitations of Horace, Moral Epistles or Essays, etc. Asthma and consumption eventually set in, and during several months he sought preparation for the great change, which came peaceably, May 30, 1744. His Rape of the Lock and Epistle from Eloisa to Abelard give him high rank among English poets; and his Messiah, his Universal Prayer, and Dying Christian to his Soul, award him an honoured place in sacred poetry.

Pott, Rev. Ker Francis, was born in 1832, and educated at Brazenose, Oxford, taking B.A. in 1854. After his ordination in 1856, by the bishop of Gloucester and Bristol, he became curate of Bishopworth, Somerset; of Ardingly, Sussex, 1858; and of Ticehurst, Sussex, 1861. In 1866 he was made rector of Norhill, Bedfordshire, which office he still holds. He well deserves the warm gratitude of the church for the production of his beautiful ode, 'Angel-

voices ever singing.'

Potter, Rev. Thomas J., was born 1827 and died in 1873. He was a Roman Catholic priest. He has translated a number of ancient hymns, and is the author of *The Two Victories*, a Catholic story; *The Rector's Daughter; Sacred Eloquence*, or *The Theory and Practice of Preaching*, and some other works.

Procter, Adelaide Anne, born in the year 1835, was the daughter of the poet, Bryan W. Procter, and largely inherited her father's poetic faculty. She was a somewhat regular contributor to various periodicals during her brief literary career. She died Feb. 2, 1864, scarce twenty-nine

vears old.

Punshon, Rev. William Morley, LL.D., one of the greatest masters of cultured oratory which this century has produced, was born at Doncaster, May 29, 1824. He was educated at Doncaster Grammar School, but his distinguishing trait was in eagerly reading and mastering the speeches of the leading orators of the day. Leaving school he became junior clerk in his uncle's counting-house at Hull. He was converted to God through the ministry of the Rev. S. R. Hall, and commenced preaching at eighteen years of age. Soon afterwards he was bereaved of both his parents, and his grandfather arranged for him to go to Richmond Theological College; but his stay there was brief. Early in 1845 he undertook the charge of a new Wesleyan Society at

Marden, Kent, formed by a number of seceders from the Established Church. In the same year he was received as a probationer in the Wesleyan ministry. He next was sent to Whitehaven, then to Carlisle, and then to Newcastle-on-Tyne. He was ordained in 1849 and married Miss Vickers of Gateshead. About the year 1854 he commenced his lecturing career. In 1859 he became a member of the Legal Hundred; and in 1868 went to Canada, and was four times president of the Conference there. In 1873 the Coburg University honoured him with its LL.D.; and in the following year he was made president of the English Conference. In 1875 he became a Secretary of the Missionary Society, which office he filled with great skill, fidelity, and zeal. Meanwhile he pursued his much-loved work of preaching and lecturing to immense audiences in all parts of the land. He suffered acutely from chronic dyspepsia and sleeplessness, and went for relief with his devoted wife to the Mediterranean shores, but it was ordered otherwise, and he returned home to die. His last words were: 'I feel that Jesus is a living, bright reality,' and so he passed away to God, April 14, 1881, and lies buried in the Norwood Cemetery.

Raffles, Rev. Thomas, LL.D., was born in London, May 17, 1788, and studied for the ministry at Homerton College. He was ordained in 1809, and commenced his pastoral life at Hammersmith. In 1812 he accepted the charge of Great George Street Chapel, Liverpool, and held it with fidelity and success for a jubilee of years. He finished his earthly course at Liverpool, Aug. 18, 1863. His published works are: Life and Ministry of Thomas Spencer; A Tour on the Continent; Lectures on Christian Faith and Practice; and various sacred poems, several of which have found a per-

manent place in Church Hymnals.

Rawson, George, an eminent 'Leeds layman,' was born in Park Square, Leeds, June 5, 1807. He received his education at a private school (Dr. Clunie's), Manchester, and then trained for a solicitor with a Leeds firm. He became a member of the East Parade Congregational Church, and took an active and prominent part in the preparation of the Leeds Hymn Book, published in 1853, and also in Psalms and Hymns, for the use of the Baptist Churches. To this latter work he contributed twenty-seven new hymns. He has lived a devout and thoughtful life. His Bible is well sprinkled with MS. notes—musings of his own, often poetic.

His pieces have been published as, Hymns, Verses, and Chants, 1877; and Songs of Spiritual Thought, 1885. Mr. Rawson went to reside at Clifton, and was associated with Highbury Chapel there, and died March 25, 1889, aged 82

years.

Reed, Rev. Andrew, D.D., great as a philanthropist and eminently useful as a minister, was born in London, Nov. 27, 1787. He was apprenticed to a watchmaker, but the work of the ministry became a passion with him. He studied at Hackney College, and was ordained in 1811. Two-thirds of his life was spent in one pastorate, in the East-end of London. He founded institutions for orphans, idiots, and incurables. He went to America as a deputation to the churches in 1834, found them in the midst of a great revival, received a Divine baptism himself, which afterwards proved a great blessing to his church. He is the author of No Fiction; Narrative of Visit to the American Churches, 2 vols.; Narrative of Revival of Religion in Wycliff Chapel; Advancement of Religion the Claim of the Times; Sermons. He compiled a Supplement to Watts, and The Hymn Book; about twenty of his own hymns being inserted in these. This great and good man died in the Lord, Feb. 25, 1862.

Richter, Christian Frederic Gottlieb, M.D., was born at Sorau, Silesia, Oct. 5, 1676. He studied medicine and divinity at Halle, and then was made medical adviser by Francke over his academy, and afterwards became physician of the great Orphan House. He discovered a remarkable medicine, which procured him a considerable revenue for benevolent purposes. His habits were plain and simple. He wrote a number of useful and popular hymns; and also a work on the physical sufferings of Jesus Christ. He died

at Halle, Oct. 5 (his birthday), 1711.

Rinckart, Martin, born at Eilenburg, April 23, 1586, was the son of a copper-smith. He studied at Leipzig University, providing his support, like the greater German (Luther), by his musical skill. Taking orders, he became pastor at Eisleben and Eudeborn, and then in 1617 at Eilenburg. Here he continued till his death in 1649; his ministry being exactly simultaneous with the Thirty Years' War, beginning and ending in the same years. In the year 1637, when the direful plague destroyed more than eight thousand people, he was a ministering angel in their midst, and none the less so in the ensuing year, when a great famine overtook them.

And when the victorious Swedes demanded a ransom price for their city of 10,000 dollars, Rinckart's prayerful intervention got it reduced to 1,000. He died deeply mourned on Dec. 8, 1649.

Ringwaldt, Bartholomew, was born at Frankfort-on-the-Oder in the year 1530. For a number of years he was pastor of the Lutheran Church at Langfeld, Prussia. He died at this place in 1598, after a long life of trial and suffering from pestilence, famine, fire, floods, and other calamities. He found much comfort in composing sacred odes, which for simplicity and power much resemble those of Martin Luther.

Rippon, Rev. John, D.D., who displayed considerable taste as a hymnist, was born at Tiverton, Devonshire, April 29, 1751. He became a Baptist minister of considerable note, and had the charge of one church in London for sixty-three years. He published An Arrangement of Psalms, Hymns, etc., of Dr. Watts, and A Selection of Hymns, 1787. He was also editor of the Baptist Annual Register. Dr.

Rippon died in London, Dec. 17, 1836.

Robert II., King of France, was born at Orleans, A.D. 970. He married, in opposition to the church canons, Bertha, the widow of the Count of Chartres and Blois, she being his fourth cousin. Pope Gregory V. ordered his divorce, excommunicated him, and laid the kingdom under interdict. After some resistance Robert yielded and gave up Bertha. He was, perhaps, as much a monk as a king; founded monasteries, erected churches, was full of good works, and was fond of poetry and music. This devout king died at Melun, Jan. 20, 1031, and is buried in the church of St. Dennis, where he had taught the monks to sing his own hymns.

Robinson, Rev. Robert, was born at Swaffham, Norfolk, 1735. He became a clever but eccentric Baptist minister at Cambridge; and died a pervert to Socinianism in 1790, thus belying in his later life what he had written in his own beautiful hymn, 'Come, Thou Fount of every blessing.'

Rosenmoth, Christian Knorr von, son of pastor Rosenmoth, was born at the village of Altrandein, July 15, 1636. Having made a special study of chemistry and Oriental languages, at Leipzig and Wittemberg, he travelled in Holland, France, and England. In 1668, he became privy councillor and prime minister to Count Christian Augustus

of the Palatinate at Salzbach, where he died, May 8, 1689, having, it is said, predicted accurately the hour of his death. He was well skilled in philosophy and theology, and published various works. Knapp attributes to him 75 hymns, which are of a highly spiritual, devotional, and enthusiastic character.

Rothe, John Andrew, born in 1688, was for a number of years a friend of Count Zinzendorf. He became pastor of the Moravian Church at Hernhalt, and died in the year 1758. He wrote and left as a legacy to the church some

forty-nine hymns.

Russell, Rev. Arthur Tozer, was born at Northampton, March 20, 1806. He was educated in London, at York, and at St. John's, Cambridge. In 1829 he was ordained, and became vicar of Caxton, Cambridge, the next year; vicar of Whaddon, Royston, 1852; and in 1863 he removed to St. Thomas's, Toxteth Park, Liverpool. He had the offer of other preferments, but his choice was literary pursuits, in which he has been largely successful. He ministered for some time as a chaplain in Paris, and died Nov. 18, 1874.

Ryland, Rev. John, D.D., was born at Warwick, Jan. 29, 1753. He became an eminent Baptist minister, his first pastorate being at Northampton, 1781. He removed to Bristol in 1794, to undertake the charge of a Baptist church; he also in 1794 became president of the Baptist College, and held this honoured post till his death, May 25, 1825. He is the author of a volume of Sermons and one or two other works. He wrote nearly a hundred sacred poems, which D. Sedgwick collected and published as Hymns and Verses. To this is prefixed a Memoir of Dr. Ryland by Dr. Hoby.

Sanders, William, was a Primitive Methodist minister, and contributed to the early numbers of the denominational Magazine. He had some literary and poetic talent, and wrote some really good hymns. After several years of useful work in this country he was stationed at Pottsville, U.S.A., in 1838. In Feb. 1881, the Rev. J. H. Acornley wrote: 'The good old veteran is still living, and although deprived of his natural eyesight, is anticipating the time when he will see the King in His beauty.' During the later years of Sanders' life he resided on a farm somewhere in the vicinity of Lawrenceville, Troga Co., Penn., and was in some way connected with the Philadelphia branch of the Methodist Episcopal Book Establishment.

Scheffler, Johann (who subsequently changed his name to Angelus, of Silesius, on account of being a native of Breslau, Silesia), was born in 1624. He was a student in medicine, and ultimately took his M.D. He became dissatisfied with the Lutheran creed, and in 1653 joined the Papal Communion. He then became a mystic and a considerable hymn-writer, publishing his first volume in 1657. Many of these are in constant use in the Protestant churches. He died July 9, 1677, at Breslau.

Schenk, Henry Theobald, was head master at the school in Geissen, and subsequently became chief pastor there.

He died in 1727.

Schmolck, Benjamin, was born at Branchitchdorf, Silesia, Dec. 21, 1672. Being the son of a poor pastor, he wrote poetry to earn money for his daily wants, even after he was pastor of the church at Schweidnitz. In this way he was perhaps led to write more than was good: he favoured the public with eleven hundred and eighty-eight pieces. Those most cherished by the Christian church were composed in suffering and want. He died Feb. 12, 1737.

Scott, Elizabeth, was born at Norwich, about 1708. Having refused an offer of marriage from Dr. Doddridge, she was united to Col. Elisha Williams, in 1751, and went to Connecticut. She married her second husband, Hon. W. Smith, in 1761. He died eight years afterwards, and she went to live with her first husband's relatives. She wrote a considerable number of useful hymns. Her death occurred

at Wethersfield, Conn., June 13, 1776.

Scott, Rev. Thomas (not the Commentator), was the son of a dissenting minister. He was born at Norwich early in the eighteenth century, and entered the ministry at Lowestoft in 1733. He became co-pastor to a Mr. Baxter at Ipswich 1737; and in 1740 succeeded him, remaining there until 1774. He then removed to Hupton, Norfolk, and preached occasionally till called to his reward in 1776. He was a 'Presbyterian with Arian views.' He published several works, among them a translation of the Book of Job into English verse, 1771, and Lyric Poems, 1773.

Scott, Sir Walter, a sickly and an incurably lame child, was born in the old town, Edinburgh, Aug. 15, 1771, being a younger son of Mr. Walter and Anne Scott. His first school was in Kelso, and in 1779 he entered Edinburgh High School. In his sixteenth year his harder studies were

interrupted by a serious and lengthened illness, and this afforded him an ample opportunity for miscellaneous reading, and for the education of those remarkable literary tastes which he evinced in later life. On his restoration to health he studied law, and was admitted to the Scottish bar in 1792. In his leisure hours he studied German, which resulted in several translations. His power as a poet was revealed somewhat late in life. He was thirty-four years of age when he published his Lay of the Last Minstrel. This led him on to fame. In 1808 he sent forth his Marmion, which procured him one thousand guineas. In this year also he issued an edition of Dryden's Works. The Lady of the Lake came out in 1810, Don Roderick in 1811, Rokeby in 1813, and The Lord of the Isles in 1814. But at this time he commenced the trial of his powers in prose romance, and published his Waverley, which was followed in 1816 by Guy Mannering; then came the Antiquary, the Black Dwarf, Old Mortality, Rob Roy, etc. Thus his literary toil proceeded at the rate of from three to eight volumes a year. But his connection with a business house which failed in 1826, leaving him responsible for debts amounting to £120,000, and his purchase and adornment of Abbotsford to the expense of between £50,000 and £100,000, hopelessly involved him. But it must be said to his lasting honour he absolutely refused any ignoble arrangement with his creditors, and worked through the following years heroically and successfully. In 1830 he retired, with a pension, from his government duties, and in July, 1832, he was once more found residing in his much-loved Abbotsford; but nature was exhausted, and on the 21st Sept. following, after intense suffering, he ceased to live. His remains found a resting-place in the family vault, amid the picturesque ruins of Dryburgh Abbey.

Seagrave, Rev. Robert, a native of Twyford, Leicestershire, was born Nov. 22, 1693. He completed his education at Clare Hall, Cambridge, and became a clergyman. having the spirit of a true reformer, he sought to bring his church into a better condition, and failing this he left her. He was a zealous and successful minister, and became an earnest co-worker with George Whitefield. He published Sermons and pamphlets, and in 1742 a small volume of Hymns, which was re-issued in 1860. He died about the

vear 1760.

Sears, Rev. Edmund Hamilton, D.D., was born at Sandisfield, Mass., in 1810, and was educated at Union College and Cambridge (U.S.) Divinity School. He became minister successively at Wayland; Lancaster, Mass.; and Weston. Though a Unitarian, he held as an important tenet the Deity of Jesus Christ. He wrote Regeneration; Pictures of the Olden Time; Athanasia, or Foregleams of Immortality; The Fourth Gospel the Heart of Christ; Sermons and Songs of the Christian Life. Most of his productions indicate great spiritual force and beauty. He died at Weston, Mass., Jan. 14, 1876.

Shirley, Rev. Walter, the friend of Whitefield and Wesley, was born in 1725, was a cousin of Lady Huntingdon, and became rector of Loughrea, Ireland. He was an earnest promoter of the great Methodist revival, and preached in various parts of England. In 1774 he edited a Collection of Hymns, adding six of his own. He died, after

great suffering, in 1786.

Shepherd, Mrs. Anne, daughter of the Rev. Edward H. Houlditch, for many years elergyman at Speen, Berkshire, was born at Cowes, Isle of Wight, Sept. 11, 1809. She was married in 1843 to Mr. S. Saville Shepherd. She wrote Hymns Adapted to the Comprehension of Young Minds; Ellen Seymour; and Reality—two works of fiction. She died at Blackheath, Kent, Jan. 7, 1857.

Shrubsole, William, was a native of Sheerness, Kent, born Nov. 21, 1759. He held an important post in connection with the Bank of England. He was a godly man, active in the service of Jesus Christ, and was closely associated with the London Missionary Society and with the Religious Tract Society. He wrote several useful hymns,

and died at Highbury, Aug. 23, 1829.

Simpson, Jane Cross, daughter of James Bell, Esq., advocate, was born in Glasgow. She contributed to the Edinburgh Literary Journal, of which her brother was editor. Her nom-de-plume, in which she reproduced her poetical writings in April Hours in 1838, was 'Gertrude.' She is author of The Piety of Daily Life, 1836; Woman's History, 1848; and Linda, a metrical romance, 1859.

Smith, Rev. Samuel Francis, D.D., an eminent Baptist minister, was born at Boston, Mass., Oct. 21, 1808, and graduated at Harvard in 1829. He was a prominent contributor to the *Encyclopædia Americana*. He and Baron

Stow compiled The Psalmist: A New Collection of Hymns for the Baptist Churches, 1843. From that date till 1849 he was editor of the Christian Review; and for many years he occupied the post of editor to the American Bap-

tist Missionary Union.

Stallybrass, James Steven, was born 1826, at Selinginsk, Siberia, where his father was for twenty-five years a missionary. He was educated at Homerton for the ministry of the Congregational Church, and held a brief pastorate at Shanklin, Isle of Wight. He then pursued a literary career and was a gifted man. Besides writing some original hymns he translated many from the German. Several of these came out in the Sabbath Hymn and Tune Book, 1859. He also translated Grimm's Teutonic Mythology. He resides at present at Stoke Newington.

Stammers, Joseph, was born at Bury St. Edmunds, in 1801. He was educated for the legal profession, was a student of Gray's Inn, and practised for some years as a London solicitor. He afterwards, in 1833, was called to the bar, joining the Northern Circuit, and was still practising in

1885.

Stanley, Arthur Penrhyn, D.D., son of Rev. Dr. Edward Stanley, afterwards bishop of Norwich, was born Dec. 13, 1815. In early life he had a powerful memory, but was deficient in mathematical talent. In Jan. 1829, he went to Rugby, and became the hero of Tom Brown's School Days. He made a lasting impression here both on the master and the boys. When receiving the last of five prizes the master said to him, 'Thank you, Stanley, we have nothing more to give.' He went to Balliol, Oxford, and there graduated with distinction. In 1840-1 he made a tour in Greece, studying nature there in its beautiful and various aspects. Afterwards he became College tutor. In 1846 he published Sermons and Essays on the Apostolic Age; the way being prepared for a good reception of these remarkable discourses by his Life of Arnold, which had been published two years previously. In 1851 he was made canon of Canterbury. Whilst here his pen was busy with his Commentary on the Epistles to the Corinthians, his Memorials of Canterbury, and his Sinai and Palestine. In 1863 he became dean of Westminster, and married Lady Augusta Bruce, who becoming 'the light of his dwelling,' enlarged ever after the varied power of his usefulness. His

Lectures on the Jewish Church were issued in three successive vols, in 1863, 1865, 1879. Memorials of Westminster Abbey came out in 1868; Essays on Church and State in 1870; and History of the Church of Scotland in 1872. He went to America in 1878, was enthusiastically received, and came back inspired anew for his great work. But in the summer of 1881, after delivering a discourse on the beatitudes, he was taken ill, and after a few days, expired on Monday, July 18. He was a Broad Churchman, had large sympathies, was friendly to Nonconformists, and was followed to his grave by all ranks and conditions of men.

Steele, Anne, daughter of a Baptist pastor at Broughton, Hampshire, was born 1716. Owing to an accident in childhood she was a life-long invalid; but she nevertheless spent her days in loving service for her Divine Master, to whom she had given her heart in her fourteenth year. She was engaged to be married, and the auspicious day was fixed. But ere the hour came her lover was drowned while bathing. She wrote: Poems on Subjects chiefly Devotional; and Miscellaneous Pieces in Verse and Prose. She died peacefully

in Nov., 1778.

Stennett, Rev. Joseph, was born at Abingdon, Berks, in 1663. He became a Baptist minister in Devonshire Square, in 1690, and served here till his death, July 11, 1713. He published Hymns for the Lord's Supper; A Version of Solomon's Song with the Forty-Seventh Psalm; and Hymns on the Believer's Baptism. An edition of his entire

writings was published in 1732.

Stennett, Rev. Samuel, D.D., grandson of the above. was born at Exeter, in 1727. He first assisted his father as pastor of Little Wild Street Baptist Church, London. and in 1758 succeeded him in the pastorate. In 1763 Aberdeen University honoured him with their D.D. He held an eminently influential position among Dissenters, and frequently had John Howard as a hearer. He wrote an important work On Personal Religion. His hymns have been extensively used. He finished his earthly course in London, Aug. 24, 1795.

Stephen, the Sabaite, born 725, was placed when ten years of age in the Greek monastery of Mar Saba, situate in the wildest part of the Judean desert. Here he spent his long life, and after being a monk for sixty years, died in his cell in 794. He was a contemporary in this retreat with John of Damascus, his uncle; both distinguished as writers

of sacred poetry.

Stone, Rev. Samuel John, was born in 1839, and graduated at Pembroke, Oxford, 1862. In the same year he became curate of Windsor; and in 1870 curate of St. Paul's, Haggerston. Four years afterwards he became its vicar, succeeding his father. He has composed some hymns and poems; among them being the 'Thanksgiving Hymn,' sung at St. Paul's Cathedral, on the recovery of the Prince of Wales.

Stowe, Harriet Beecher, daughter of Dr. Lyman Beecher, and sister of the late Rev. H. W. Beecher, was born at Litchfield, Conn., June 15, 1814. She was an ardent scholar, and afterwards in a larger sense, a devoted student. At the age of twenty-one she became the wife of the Rev. Calvin E. Stowe, professor of Biblical History at Lane Seminary, of which Mrs. Stowe's father was principal. In 1850 she sent forth her remarkable story of *Uncle Tom*, which quickly passed through many editions, made a great sensation, and largely aided in the liberation of the slaves. Soon afterwards appeared her *Key to Uncle Tom's Cabin*; a very valuable work as evidence of the veracity of her slave story. In 1859 she published her charming work:

The Minister's Wooing.

Stowell, Rev. Hugh, a clergyman of distinguished ability in the Anglican Church, was born at Douglas, Isle of Man, Dec. 3, 1799. After his school-boy days he entered St. Edmund's Hall, Oxford, and graduated in 1822, being ordained the following year. He first undertook a curacy in Yorkshire, and next became incumbent of St. Stephen's, Salford, where crowds flocked to hear the powerful gospel he preached. In this period of popularity he promoted the erection of Christ Church, Salford, where his evangelical ministry became an untold blessing. In 1845 he was made hon, canon of Chester, and subsequently rural dean of Salford, and died there, Oct. 8, 1865. His active pen produced: The Pleasures of Religion, with other Poems; Tractarianism Tested; A Model for Men of Business. also edited A Selection of Psalms and Hymns, and wrote the 'Jubilee Hymn' for the British and Foreign Bible Society.

Straphan, Joseph, of whom we know but little, wrote that almost universal Sabbath-school hymn, 'Blest is the soul

whose love expands.' He is also the author of two others, all three appearing in Rippon's Selection, published in 1787.

Swaine, Edward, born in London, Sept. 21, 1795, was a delicate child, and received memorably bad treatment at the school at Peckham. In 1823 he became one of the first members of the Church which built Craven Chapel, and was chosen one of its first deacons—an office he filled honourably for forty years. He was also a director of the London Missionary Society. He was the author of 'The Hand of God, A Fragment, with Poems, etc., and also several Tractates. He likewise wrote some pleasing family and sacred epics. Shortly before his death, which transpired April 22, 1862, he awoke from a sleep and murmured the words, 'Salvation—grace!' and then passed peacefully away.

Swain, Rev. Joseph, whose parents died when very young, was born at Birmingham, 1761. The orphan boy was apprenticed to an engraver, and soon found his way into gay, dissipating company. He had the gift of song, and composed some popular airs. But ere long he was arrested by serious thoughts, and purchased a copy of the Scriptures. He became terribly alarmed about his spiritual condition, but by reading and prayer realised a new life. 'I saw and believed,' said he, 'that He died for me, and that I should soon be with Him in glory.' He was baptised by Dr. Rippon, in May, 1783. He entered the ministry, and commenced a pastorate at Walworth, London, in June, 1791. His church rapidly increased from 27 members to 200. He died, after a brief ministry, on April 14, 1796. His Walworth Hymns appeared in 1792.

Swift, James Frederick, was born in Manchester, Dec. 28, 1847. The family, when he was four years of age, removed to Liverpool, and he was educated at the Commercial School of University College there. When twelve years old he made his first public appearance as a pianist, and at sixteen was appointed an organist. He abandoned commercial life, and made music a profession; this was wise, as his eminent position in the city has subsequently proved. He has composed upwards of one hundred songs, marches, and pianoforte pieces, and also a number of hymns and sacred odes. He was for ten years organist of St. Andrew's Church, Liverpool, and at present fills that post at St. Bride's. May his eminently useful life be long spared!

Mr. Swift's publications have appeared under the nom de-

plume 'Godfrey Marks.'

Tate, Nahum, was born in Dublin, 1652, being the son of Faithful Tate, D.D. He was educated at Trinity, Dublin, afterwards came to London, and became, through patronage, the poet-laureate to William III., in 1690. He was a writer of dramas, and produced poems in great number, which are now no memorial to him. He is best known by A New Version of the Psalms of David, which he and Nicholas Brady, D.D., jointly made. He held, during a considerable part of his London life, a valuable position at the Mint. He died Aug. 12, 1715.—Brady, Nicholas, D.D., Tate's co-worker, was born at Bandon, Ireland, Oct. 28, 1659, and died at Richmond, May 20, 1726. He was trained at Christ's, Oxford, and Trinity, Dublin, settling in London after the Revolution of 1688. He held various cures, and was chaplain to William III.

Taylor, Rev. Thomas Rawson, a Congregational minister, was born at Ossett, Wakefield, May 7, 1807. He was, for a short period, a pastor at Sheffield, and afterwards became tutor at Airedale College, where he died, March 7, 1835. He composed a few hymns of value. His Memoir and Remains were published in the year following his death.

Tennyson, Lord Alfred, son of the Rev. George Clayton Tennyson, rector of Somersby, Lincolnshire, was born at the rectory, Aug. 6, 1809. He was educated at Trinity, Cambridge. In 1850 he was created poet-laureate. He has written much, and some of it high-class poetry: chiefly lyrical and a few dramas. He has also written some absurdly poor things—a glaring case of which may be found in his Jubilee Ode, 1887. He was created baron in 1884, and the next year received the honorary diploma of D.C.L.

from Oxford University.

Tersteegen, Gerhard, a mystic and hymn-writer of the Reformed Church, was born at Meurs, in Rhenish Prussia, Nov. 25, 1697. He was educated in his native city, at d having great talents, made rapid progress. In 1713 he was apprenticed to a merchant, but finding it too much engross his attention and draw him from divine things (for he was converted at the age of sixteen), he decided, in 1719, to learn the ribbon weaving. He led a devoted, secluded, even ascetic life, giving away most of his earnings to the poor. He began to preach, travel, translate, and

write when about twenty-seven. He published several works, and a number of profoundly thoughtful and inspiring hymns. His varied toils and suffering life ended at the age of seventy-three, by an attack of dropsy, at Mülheim, in

Westphalia, April 3, 1769.

Thomas, of Celano, monk of the thirteenth century, and author of two hymns on the Judgment, is named after the place of his birth, a small town in the northern part of the province of Naples. He was a scholar and an intimate friend of Francis of Assisi, and one of the eleven who formed the first nucleus of the Franciscan Order in 1208. He enjoyed the entire confidence of his master Francis, and was appointed guardian of the branches established in the Rhenish provinces. After the decease of Francis, Thomas, by command of the Pope, went to Rome, and wrote an account of his master's life, this biography being still deemed the most authentic record of this remarkable man. Thomas excelled, however, as a hymn-writer, as his Dies Iræ'—(Day of Wrath) testifies. He died in 1255.

Threlfall, Jeannette, was born in 1822, and died Nov. 30, 1880. From about twelve years of age her education was very much left to care for itself, but her great love of reading, combined with delicate health, prevented this being any great disadvantage. She lived, from an early age, first with Mr. and Mrs. Eccles, her relatives, at Park Place, Blackburn, and Golden Hill, Leyland, and next with their daughter, the late Mrs. S. A. Aston, at 3, Dean's Yard, Westminster. She was very useful as a district visitor and Sunday school teacher, and was greatly beloved by all who knew her. She was a gifted writer, and published Woodsorrel, 1856; The Babe and the Princess, 1864; Sunshine and Shadow, 1873; and two little prose works. Her death was the consequence of a carriage accident, rendering amputation of the right leg necessary, and involving more than two years of patient and saintly suffering.

Thring, Rev. Godfrey, was born in 1823, and graduated B.A. at Balliol, Oxford, in 1845. Being ordained in the following year, he became curate of Stratford-Turgis; in 1850, of Strathfieldsaye; of Euston, Norfolk, 1856; and of Arborfield, Berks, 1857. He was made rector of Hornblotter, Somersetshire, in 1858; rural dean of Cary, in 1867; and a prebendary in Wells Cathedral in 1876. He

has written some beautiful hymns, and is the author of

three Hymn Books.

Toplady, Rev. Augustus Montague, son of Major Toplady, was born, Nov. 4, 1740, at Farnham, Surrey. He was educated at Westminster School, and received much valuable training from his godly mother. In 1755 he was convinced of sin in a barn in Ireland, under a layman's preaching, and three years after realised the grace of adoption. He was ordained in 1762, and in 1768 was made vicar of Blagdon, Somerset; then obtained the living of New Ottery, and in 1768 became vicar of Broad Hembury, Devon, which he retained till his death. But in 1775 he went to London, and though of feeble frame and constitution, he preached with great earnestness for two years in the French Reformed Church, Leicester Square. He published his first Poems on Sacred Subjects, in 1759, when but nineteen years old. He also wrote The Church of England Vindicated from the Charge of Arminianism. He had a keen and active mind, considerable talents, a tantalisingly controversial spirit, and was not studious about decorum and charity. 'Mr. Wesley,' said Toplady, 'is the only opponent I ever had whom I chastised with a studious disregard to ceremony. . . . . I only gave him the whip when he deserved the scorpion.' Mr. Wesley said, 'They have defended their dear decrees with arguments worthy of Bedlam and language worthy of Billingsgate.' Yet Toplady lived a holy life when away from the arena and the strife of tongues. When approaching his death the doctor informed him that his pulse grew weaker. 'That,' said he, 'is a good sign that my death is at hand; and, blessed be God, my heart every day beats stronger and stronger for glory.' He died at Knightsbridge, Aug. 11, 1778, and was buried at the Tottenham Court Road Chapel, Rowland Hill delivering a memorial oration on the occasion.

Tuttiett, Rev. Lawrence, was born in 1825, and after being educated at King's College, London, was ordained in 1848 by the bishop of London, and became curate of St. Barnabas, Pimlico. In 1854 he was appointed vicar of Lea-Marston, Warwickshire, and in 1870 incumbent of St. Andrew's, in the diocese of St. Andrew. In addition to his living he was made a prebendary of St. Ninian's Cathedral, Perth, in 1880. He is the author of several

devotional works.

Twells, Rev. Henry, born in 1823, graduated at St. Peter's, Cambridge, in 1848, and took his M.A., 1851. In 1849 he became curate of Great Berkhampstead, and in 1851 sub vicar of Stratford-on-Avon. He was successively master of St. Andrew's House School; head-master of Godolphin School, Hammersmith; rector of Baldock, Herts; select preacher at Cambridge; rector of Waltham-on-the-Wolds, Peterborough diocese, and in addition hon. canon and proctor of Peterborough. His name will ever be remembered in the Christian Church by means of his beau-

tiful Sabbath hymn, 'At even, ere the sun had set.'

Tymms, Rev. Thomas Vincent, Baptist minister, was born in Westminster, 1842. After his early education he was articled to a lithographic artist. He was led to Jesus Christ under the devoted and saintly ministry of Samuel Martin, of whose church Tynms' parents were members. Under the guidance of Dr. Landels he resolved to devote his life to the Christian ministry, and spent four years in Regent's Park College. In 1865 he took charge of the Baptist Church at Berwick-on-Tweed. Whilst here he married a noble and godly woman, who has since gone to the grave. In 1868 he accepted a call to Accrington, and a year afterwards to form a new church at Clapton, where he experienced gracious success, having erected a chapel at Woodberry Down at a cost of £10,000, and two mission halls in the poorer parts of the district. In 1881 he was president of the Baptist Association, acting also for the late Rev. C. Stanford in 1882. His work on the Mystery of God has proved to be a most important book, displaying unusual ability in the discussion of the profoundest theological questions of the day, and is a valuable addition to Christian Apologetics.

Wardlaw, Rev. Ralph, D.D., was born of Presbyterian parents at Dalkeith, Dec. 22, 1779. He was sent to the Glasgow University at twelve years of age. He first joined the Secession Church, but in 1803 became a Congregationalist, and was ordained to the ministry of the Albion Street Church, Glasgow, filling this position for more than half a century. In 1811 he was appointed concurrently to the professorship of divinity in the Glasgow Theological Academy, and ministered to the students for the space of forty years. His publications are numerous. Here are a few: A Selection of Hymns; Discourses on the

Principal Points of the Socinium Controversy; Unitarianism Incapable of Vindication; Expository Lectures on Ecclesiastes; Infant Baptism; The Sabbath; Extent of the Atonement, etc.; Civil Establishments, etc.; Christian Ethics; Essay on the Miracles, etc., etc. Dr. Wardlaw was an accomplished scholar, an eminent preacher, and held a high position among the churches of Glasgow. He died in that city, Dec. 17, 1853.

Ware, Rev. Henry J., D.D., was born at Hingham, Mass., U.S., April 21, 1794. He studied at Harvard, and was afterwards appointed minister of Second Church, Boston, in 1817. He became Parkman professor of pulpit eloquence, at Cambridge, U.S., in 1830. He published Hints on Extemporaneous Preaching; Formation of the Christian Character; and edited a Unitarian organ, The Christian Disciple. His hymns are of considerable value. He died, Sept. 22, 1843, at Framingham, Mass.

Waring, Ann Letitia, daughter of the late Elijah Waring, of Neath, Glamorganshire, was born in the year 1820.

She is residing at present at Clifton, near Bristol.

Watts, Rev. Isaac, D.D., a great hymn-writer in the early part of the eighteenth century, equalled in poetic power by few, and surpassed by none, was the son of a Nonconformist schoolmaster who suffered not a little for his godly faithfulness to conscience. Isaac was born at Southampton, July 17, 1674, and educated at Newington, near London. After his theological course he became assistant to Dr. Chauncy, Independent, of Mark Lane, London, and in 1702 was appointed pastor. The congregation increased. rapidly, and the church flourished for ten years. In 1712 an alarming illness was induced chiefly by his vehement style, which threatened to speedily end his useful career. An assistant was obtained, and Watts was invited by Sir Thomas Abney to spend a week at Abney Park, but he lengthened the term of his visit to thirty-six years. He was short in stature (scarcely more than five feet), and this led on one occasion to his remarkable utterance, 'The mind's the standard of the man.' He very early manifested his love for the muse, but did not issue his first volume till 1706. In the following year appeared his Hymns and Spiritual Songs. His next volume was The-Psalms of David, etc., a work which produced a revolution in English Psalmody. 'One noticeable feature of his.

psalms is their evangelical character. He never hesitates to read into the Hebrew psalms their New Testament exegesis.' In 1720 his Divine and Moral Songs for the Use of Children came out, still the favourite of youthful minds. Dr. S. Johnson said, 'That for children he condescended to lay aside the scholar, the philosopher, and the wit, to write little poems, and systems of instruction adapted to their wants and capacities.' Dr. Watts also wrote: Logic, or the Right Use of Reason; Improvement of the Mind; Philosophical Essays; First Principles of Geography and Astronomy, etc. He died at Abney Park, Nov. 25, 1748, where a monument marks his resting-place.

Wesley, Rev. Charles, was the youngest son of Samuel and Susannah Wesley, and was born at Epworth, Dec. 18, 1708. He was not a robust child, and received the rudiments of his education at home, under his godly and wise mother. In very early days an offer to adopt him was made by a wealthy namesake, but this was declined. Providence designed him to wear nobler honours than an earldom, which eventually came to the person adopted in his stead. At eight years of age he went to Westminster School, and was under the care and tuition of his brother Samuel. In 1821 he went to St. Peter's College, Westminster, and in 1826 to Christ Church, Oxford. Here he and his brothers received the nickname of 'Methodists,' in consequence of those works of piety, charity, and selfsacrifice which became the root-life of the Methodist churches. He went with his brother John, after his ordination in 1735, to Georgia, U.S., but came back the following year. The brothers then began their glorious work of evangelising, both being converted in May, 1738. Charles never had any ecclesiastical appointment, but 'called of God' he entered a wider sphere than a parochial preferment. He married Sarah Gwynne, on April 8, 1749, by whom there were eight children, two celebrated as musicians. His attainments, both in secular and Biblical knowledge, were accurate and extensive, and did him good service afterwards as a poet. He wrote excellent odes, some of them being unequalled; he wrote extensively, never seeming to tire of this delightful employment; he wrote variously, singing on every possible theme of sacred subjects, amongst them being tracts, elegies, epistles, and dedication odes. He revolutionised sacred poetry and hymn literature. And it is not too much to say that his hymns are more heavily charged and weighted with theological thought than those of any other writer. as much, if not more, by his poetry to teach the great doctrines of free grace and a full salvation as his brother John did by his Sermons and Notes. He and John wrought with great harmony in their glorious enterprise, and he speaks in a note of the distinguishing features of the brothers in their work: 'With my brother it was first the Methodists, then the Church; with me it was first the Church and then the Methodists. My brother is all hope; I am all fear.' His sufferings during a period of eighty years, from a feeble constitution, were great indeed, and not unfrequently found expression in his lyrics. A short period before his death his brother John wrote, 'Dear brother, you must go out every day or die. Do not die to save charges. You certainly need not want anything as long as I live.' became reduced to extreme weakness, and in this condition dictated to Mrs. Wesley the hymn:

'In age and feebleness extreme.'

His last audible words were, 'Lord—my heart—MY God!' He died in London, March 29, 1788, and was laid

in the graveyard of Old Marylebone Church.

Wesley, Rev. John, the founder of Methodism, and the father of Methodist theology, was, as was his younger brother Charles, born at the Epworth manse, June 28, 1703. It is claimed by a friendly archeologist that the family line goes back to the remote days of Athelstan, the Saxon, and can be unbrokenly traced. John, like his brothers, received his early training from his mother, whose intelligence, orderly methods, powerful influence in her home, ability to teach, and deep piety well fitted her for this duty. John, who was the fifteenth child, was baptised John Benjamin. When six years of age the accident of houseburning occurred which has now become so memorable, and from which John was rescued, as he himself writes it, 'a brand from the burning.' At ten years of age he was sent to Charterhouse School, London, and at seventeen was admitted to Christ Church, Oxford. Events of a religious character occurred here, which not only deeply influenced all his future, but which left an abiding mark on Oxford University life. A private society was formed for prayer, Bible

reading, and godly converse, which consisted of some fifteen young men, like-minded; the meetings being held in Wesley's They fasted twice a week, took the Lord's supchambers. per once weekly. These meetings prepared them for their evangelising work among the poor in the town. These movements exposed them to much satire, scorn, and persecution, but they persevered and did great good. It was desired that John on leaving the University should succeed his father at Epworth, but he declined, and in 1735 he received an invitation from the trustees of the Georgia (U.S.) settlement to go there as a missionary. He and his brother Charles accepted to go, but he returned in 1738, and soon afterwards met with Peter Böhler in London, by whom he was instructed as to the true nature of saving faith, and who was the chief agent in leading Wesley to Christ. Being at a Moravian meeting in Aldersgate Street, he heard Luther's preface to the Epistle to the Romans read; and he afterwards wrote, 'I felt my heart strangely warmed. I felt I did trust in Christ, Christ alone, for salvation; and an assurance was given me that He had taken away my sins.' Then he began to preach those plain, lucid, pungent discourses which were remarkable for their powerful effects at the time, and which have become classic, as well as standard works, in Arminian theology. He preached in field, in barn, in chapel, in church, in graveyard; on moors, mountains, and board ship. This irregular, but blessed work he pursued for the space of fifty years. He became closely associated for a while with the celebrated Whitefield. But Whitefield was a Calvinist, and Wesley preached a strong sermon on 'Free Grace,' which was afterwards published and led to separation in 1741. Wesley went on with his great work, and became the busiest man of his day: forming societies, examining preachers, preparing Church laws, administering discipline, superintending erections of schools, chapels, and orphanages, preaching two or three times a day, writing commentaries, sermons, etc., besides dealing with virulent enemies on every hand. His published works alone exceed two hundred. These were very remunerative, but his charities enlarged as his power to help increased. 'He died poor. He rose at 4 a.m., lived simply and methodically, and was never idle.' He started out as a High Churchman; he ended his days as the establisher and organiser of a mighty host of lay preachers, a band of five hundred and forty-one ministers, and Methodist Societies

whose members numbered 135,000. While preaching at-Lambeth he caught cold, and died in great peace, after a short affliction, March 2, 1791, in the sixty-fifth year of his grand ministry. John Wesley's chief relation to hymnology is in his German translations, his publication of Hymn Booksmostly containing his brother Charles' hymns. He composed a few pieces, but never excelled as an author of poetry.

Wesley, Rev. Samuel, sen., rector of Epworth, was born at Winterbourne-Whitchurch, Dorset, in Nov., 1662. was educated at Dorchester among Nonconformists; but in. 1683 he became espoused to the Anglican Church, entered Exeter College, Oxford, and graduated B.A. in the memorable Revolution year, 1688. While at Oxford he is said to have published a book called Maggots, to obtain means of subsistence. After ordination he entered upon his first curacy at £28 per annum, and in that year married Susannah Annesley; nineteen children were afterwards added to their home. After several other appointments, Queen Mary bestowed on him the Epworth living, in acknowledgment for which he dedicated to her majesty his Life of Christ: An Heroic Poem. Privations and hardships came as the family increased, and he wrote much as a means of augmenting his. small salary: History of the Old Testament, Attempted in Verse; History of the New Testament in Verse; Dissertations on the Book of Job; etc. He held the rectory of Epworth for a period of forty years, and died there, April 25, 1735,.. at the age of seventy-two.

Wesley, Rev. Samuel, jun., son of the above, was born in London, Feb. 10, 1690. He received his education at Westminster School and Christ Church, Oxford. He became an usher of Westminster School, and during his residence there he became a chief promoter of the Westminster Hospital. In 1732 he was appointed head-master of Tiverton Grammar School, where after seven years he died, Nov. 6, 1739. He had no sympathy with the noble work of his brothers John and Charles. In 1736 he published *Poems on Several Occasions*. Many of these reveal considerable poetic power.

Whately, Right Rev. Richard, D.D., was born in London, Feb. 1, 1787. He was educated at Oriel, Oxford, where in 1819 he became a fellow. He was a great wit, and not being very discriminating at times made for himself numerous foes. In 1822 he was appointed Bampton Lecturer, and selected as his subject, The Use and Abuse of

Party Feeling in Religion. Three years afterwards he became principal of St. Alban's Hall, Oxford, and in 1830 professor of political economy. In 1831, with but little experience as a clergyman, Earl Grey made him Archbishop of Dublin; an act offensive to many at the time, but which Whately's conduct and ability afterwards proved the wisdom of. He wrote, The Elements of Logic; The Elements of Rhetoric; Peculiarities of the Christian Religion; Difficulties in the Writings of the Apostle Paul; Thoughts on the Sabbath; etc., etc. Whately died in Dublin, Oct. 8, 1863.

White, Henry Kirke, whose touchingly brief history is full of sad interest, was born at Nottingham, March 21, 1785. At three years he was sent to a Mrs. Garrington's school, to whom he afterwards referred affectionately in some of his verses. At the age of six the Rev. John Blanchard became his tutor, where he made good progress, but in odd hours had to carry the butcher's basket. At eleven, through some differences between the master and father, he was removed to another school. At fourteen he was apprenticed to a hosier but disliked the business, and then in 1800 entered the office of Coldham and Enfield, attorneys. In this year he wrote his Address to Contemplation. Then he began to write to various local periodicals; but on the publication in 1803 of his first volume of poems, dedicated to the celebrated Duchess of Devonshire, a cruel and heartless criticism appeared which goaded the youthful author nearly to madness. He was first a deist in religious belief, but reading Scott's Force of Truth, he was convinced and began to prepare for the ministry. But health failed, and he wrote:

> 'There fell my hopes—I lost my all in this, My cherished all of visionary bliss. Now hope farewell, farewell all joys below: Now welcome sorrow, and now welcome woe.'

He sought in many ways to arrest his failing health; but how little he did in relaxation of study will be seen from his written arrangements: 'Rise at half-past five. Devotions and walk till seven. Chapel and breakfast till eight. Study and lectures till one. Six to nine reading. Nine to ten devotions.' The strength remaining gradually declined, and he became wretched and dejected. He was earning the highest distinctions at Cambridge, but purchased them at the cost of life. He died Oct. 19, 1806, at the age of twenty-one years.

Whittemore, Miss Hannah M., who died a few years ago, was the author of various useful books for the young. Twenty-six of her hymns were published in A Supplement to All Hymn Books, 1860. Some of her pieces are generally used at the 'Annual Flower Sermon,' by her brother, the rector of St. Catherine Cree, London. She wrote many pieces, sometimes under her own name, or the initials 'H.M.W.,' and at others under the nom-de-plume of 'Netta Leigh.' She was the authoress of Life's Morning, Life's Noontide, and Life's Evening.

Whitfield, Rev. Frederic, B.A., was educated at Trinity College, Dublin, where he graduated in 1860. After ordination by the Bishop of Ripon, he became curate of Otley, Yorkshire; and in 1861 vicar of Kirby-Ravensworth. Four years afterwards he was appointed senior curate of Greenwich; and in 1870, vicar of St. John's, Bexley. In 1875 he was transferred to the vicarage of St. Mary's, Hastings. He has written various useful books, and has also bequeathed to

the Church of Christ some delightful hymns.

Whiting, William, was born at Kensington, London, in 1825, and educated at Clapham and Winchester. At the latter place he made great progress, and was elected Master of the Choristers' School, which office he held for many years.

His death took place in 1878.

Whittier, John Greenleaf, the American Quaker poet, was born at Haverhill, Mass., Dec. 17, 1807. After receiving the rudiments of an education at the local day-school he went to work on his father's farm till the age of eighteen. He then entered a school belonging to the Society of Friends, and after four years there he became the editor of the American Manufacturer, a Boston newspaper; and in 1830 of the New England Weekly Review. In 1832 he undertook the editorial duties of the Haverhill Gazette, and meanwhile worked on his farm. He entered the legislative Assembly of the State, and became in 1836 a secretary of the American Anti-Slavery Society. Soon afterwards he removed to Philadelphia, and for four years edited the Pennsylvania Freeman. In 1840 he went to reside at Amesbury and was corresponding editor of the National Era. There was a great celebration in Boston, Dec., 1877, in connection with the seventieth anniversary of his birthday. He was a great and life-long friend of the slave; wrote poems, paragraphs, and articles that burned like a fire in the souls of the people; was enthusiastic and untiring in his varied efforts to secure their righteous liberties. He was the warm and valued friend of Emerson, Hawthorne, and Longfellow. A good edition of Whittier's *Poetical Works* has been published in this country by Ward, Lock and Co., with a Critical Biography by W. M. Rossetti.

Williams, Helen Maria, was born in 1762, near Berwickon-Tweed. At the age of eighteen she went to London and
entered upon a literary career. She became a resident in
Paris soon after 1786, and produced in the after-years,
Letters From France; A Tour in Switzerland; besides
translations. During the Reign of Terror, and also after the
Peace of Amiens, she suffered imprisonment. She died in

Paris, Dec. 14, 1827.

Williams, Rev. Isaac, B.D., a Welshman, was born in 1802. After completing his University course at Oxford, he filled clerical positions at Windrush, Oxford, and Bisley; and through failing health retired to Stinchcombe, Gloucestershire, where he died, May 1, 1865. He was associated with Newman, Keble, and others in preparing Lyra Apostolica, and the Tracts for the Times. He also wrote A Harmony and Commentary on the Whole Gospel Narrative; The Psalms Interpreted of Christ; and The Apocalypse. In poetry he published, Thoughts in Past Years; The Cathedral; The Altar; The Christian Scholar; Hymns from the Parisian Breviary; etc.

Williams. Rev. Peter, was born of respectable parents. Jan. 7, 1722, on the borders of the Langharne parish, Carmarthenshire. His mother died before knowing of the fame to which her son would attain. A year after, when Peter was twelve, his father also died. Peter took delight in learning, and desired from youth to be a minister. At. seventeen he entered Carmarthen College. Whilst there-Rev. George Whitefield visited the town; the tutor prohibited the pupils attending the service, because Whitefield preached 'original sin,' and 'regeneration.' But Peter and three others went; he was convinced of sin and saved: he became a Methodist. After leaving college he kept a school, took orders in the Established Church, and obtained a curacy; but prejudices existed, and he was summoned before the bishop, accused of preaching like a Methodist in other parishes, and inhibited for three years. His next appointment was Swansea, but his zeal and plainness brought

on him persecution. He afterwards threw in his lot with the Methodists, in 1748, and laboured faithfully and success-

fully for many years.

Williams, Rev. William, was the sacred poet of Wales in the eighteenth century. He was born near Llandovery, Carmarthen, in 1717. In his youth he studied for the medical profession, but he abandoned it for the higher science of theology. His conversion occurred under the preaching of Howell Harris in the churchyard of Talgarth. Williams left that place of the dead with the light of eternity flaming full in his soul, and resolving, if God should spare his life, to become a Christian. Three years afterwards he was ordained deacon of the Anglican Church in Wales; but was in a brief while charged by the authorities with twenty-four crimes: as refusing to make the sign of the cross in baptism, preaching outside consecrated places, etc. He left her ministry, joined the Calvinistic Methodists, and itinerated and preached in all parts between Cardiff and Holyhead for the space of fifty years; and travelling not less than three thousand miles a year. He finished his toilsome work and noble life at Pantycelyn, Jan. 11, 1791, at the age of seventy-four He published in Welsh and English, Hosannah to the Son of David; and Gloria in Excelsis; the two volumes containing one hundred and twenty hymns.

Wilson, Caroline (Fry), was born at Tunbridge Wells, Dec. 31, 1787. She was the daughter of a farmer in easy circumstances. She lived a godly life and was an industrious writer. Her father published her History of England in Verse, ere she was fourteen years of age. She also wrote, A Poetical Catechism, 1821; Serious Poetry, 1822; Death, and Other Poems, 1823; and other works. Her Autobiography, published in 1848, which terminates with her conversion, is regarded as a psychological study of great interest. She was married in 1831, and died at Tunbridge Wells, Sept. 17, 1846.

Wilson, Mrs. Lucy (formerly Miss Atkins), was born in 1802, and died 1863. She became the wife of the Rev. Daniel Wilson, the celebrated vicar of Islington. She wrote *Memoirs of Jean Frederic Oberlin*, the saintly pastor of Steinthal, whose beautiful hymn she translated into such acceptable English:

'O Lord, Thy heavenly grace impart.'

Winkler, John Joseph, was born at Luckan, Saxony,

Dec. 23, 1670. After studying for the ministry, he first became a pastor in the city of Magdeburg, and afterwards was appointed to a chaplaincy in the army, accompanying the troops into Holland and Italy. In course of time he returned to Magdeburg, and was the chief minister of the cathedral, and a member of the Consistory. He wrote a number of excellent hymns, and was a man of considerable talents and acquirements. He died in the cathedral city, Aug. 11, 1722.

Winkworth, Catherine, was born in London, Sept. 13, 1829. She occupied a specific and valuable literary place during her but too brief life, and has rendered an unspeakable service to Congregational hymnology by her striking translations of German hymns, and by giving us some account of the lives of the authors. Her translations appeared in Lyra Germanica (two series), 1855-8; and the Choral Book of England. Her biographical sketches are recorded in The Christian Singers of Germany, 1869. She died in 1878.

Woodford, Right Rev. James Russell, D.D., was born April 30, 1820, at Henley-on-Thames. He first attended the Merchant Taylors' School, and then Pembroke College, Cambridge, obtaining B.A. and honours in 1842. He was ordained in 1845, and made incumbent of Easton, Bristol, in 1847. He became vicar of Kempsford, Gloucestershire, in 1855, and vicar of Leeds in 1868. He also acted as examining Chaplain to the late Bishop Wilberforce, and was made an hon. Canon of Christ Church, Oxford. In the years 1864, 1867, and 1873, he was select preacher before the Cambridge University, and became bishop of Ely in the last mentioned year. He has sent through the press several volumes of Sermons and Lectures. He died Oct. 16, 1885.

Wordsworth, Right Rev. Christopher, D.D., was born in the year 1807. He was educated at Winchester, and Trinity College, Cambridge, at the latter place taking high honours with his B.A., and being elected as a fellow of his college. After ordination he was appointed Public Orator at Cambridge in 1836, and Head Master of Harrow. In 1844 Sir R. Peel conferred on him a canonry in Westminster Abbey. He was Hulsean lecturer in 1847-8. In 1869 he was consecrated bishop of Lincoln. He took part in the 'Old Catholic' Congress, at Cologne, Sept., 1872. He was the author of several works of importance. He died in 1885.

Wreford, John Reynell, D.D., F.S.A., born at Barnstaple, Devon, Dec. 11, 1800, was educated for the ministry at Manchester College, York. In 1825, when leaving the College he became co-pastor to Rev. J. Kentish, New Meeting House, Birmingham. His voice failed in 1831, and he was compelled to retire. He became a successful tutor, but relinquished it in 1869, and went to reside near Bristol. He held moderate Unitarian views, but regarded himself as belonging to the 'English Presbyterians, who always repudiated sectarian names and doctrinal distinctions.' He wrote a Sketch of the History of Presbyterian Nonconformity in Birmingham; translated from the French, A Discourse on the Authenticity and Divine Origin of the Old Testament, by J. E. Cellerier; and published, Lays of Loyalty; Songs of the Sea; and other works. He died in London, July 2, 1881.

Zinzendorf. Count von Nicholas Lewis, was born at Dresden, May 26, 1700. His godly father, Prime Minister of Saxony, died six weeks after his birth. Until his tenth year he was under the training of his grandmother, a distinguished pietist, a maiden aunt, and a private tutor. He had unusual powers, and was pious from childhood. Christ was all and everything to him in those early years. At ten he went to Francke's Grammar School, Halle; and at sixteen to the Wittemberg University. He wished to be a minister, but the thought of a Count so occupying alarmed his relatives! But God was leading him; and he began to realise that his sphere and work lay among the Moravian Brethren. He invited them to settle on his estate, but met with much persecution. In 1737 he was consecrated a Bishop of the Moravian Church, and afterwards practically stood at the head of that Community. He went to America and laboured among the Lutherans; he also took missionary journeys among the Indians. In 1749 the decree for his banishment, issued in 1736, was annulled, and the Saxon Government became favourable to his work. He finished his remarkable course, May 9, 1760. He was on intimate terms of friendship with the Wesleys, and was regarded by them as a most pious man and a talented poet. He wrote some two thousand hymns; and printed at his own private press at Chelsea two volumes, dated 1754.

## HYMN-NOTES.

1. Before Jehovah's awful throne.

This fine hymn, by Dr. I. Watts, which most appropriately appears first, is from a free rendering of Psalm c., and was included in the author's Psalms of David, Imitated in the Language of the New Testament, 1719. It consisted of six verses originally; but John Wesley has dealt very freely with it, leaving out the first, and changing the first two lines of the present first verse from

'Nations attend before His throne, With solemn fear, with sacred joy.'

In this improved form, which doubtless reclaimed the hymn from obscurity, it appeared in Wesley's Collection of Psalms and Hymns, 1741. It is the noblest and best-known of all thanksgiving Psalms, and for more than a century it has been used most frequently as the opening hymn on great religious occasions. It has, moreover, become associated with not a few notable incidents. When Commodore Perry's fleet anchored off Japan in 1853-4, Divine service was being held on the flag-ship, and the chaplains, in the presence of thousands on the shore, gave out this grand hymn. The Marine band struck up the notes of the 'Old Hundredth,' and the natives, where the Christian civilisation was to exercise such potent influence, recognised the spirit of worship of the people coming into their midst. Mr. G. J. Stevenson, M.A., in his Methodist Hymn Book Notes, relates: Dr. Dempster, an American professor, and his wife, were on their way to South America, with two other missionaries and their wives, when a pirate vessel pursued them. As their disguised enemy, refusing to exchange salutations, came near, all went on deck, and united in singing, to the tune of the 'Old Hundredth,' the hymn commencing:

'Before Jehovah's awful throne,' etc.

Kneeling in prayer, they waited on God, who delivered them. Their enemy, after lingering about some time, turned and sailed away.

2. Eternal Power! whose high abode.—Isa. lvii. 15.
This splendid hymn, by Dr. I. Watts, may be found in his

Horæ Lyricæ, 1706, entitled 'God exalted above all praise.' One verse is omitted, and line 1 of verse 2 is altered by Mr. Wesley from

'Thy dazzling beauties whilst he sings.'

This hymn is made ever-memorable by the tragic circumstances of Rev. Dr. Beaumont's death. He proceeded to the Waltham Street Chapel, Hull, on Sunday, Jan. 23, 1855, to preach their school sermons. He ascended the pulpit, and announced the number of this hymn. Then he began to read impressively the second verse:

'Thee, while the first archangel sings,' etc.

As the congregation sang the second line the preacher fell, and his saintly soul passed into the Infinite Presence, to join in the perfect praises of the glorified life.

3. Praise ye the Lord! 'tis good to raise.

By Dr. I. Watts; one of the most popular and widely-used of his hymns. It is a rendering of Psalm cxlvii., entitled 'The Divine Nature, Providence and Grace,' and appeared in the author's *Psalms*, 1719.

4. God only wise, and great, and strong.

A portion of a long hymn, in five parts, by C. Wesley. The first verse is from the fourth part, and the remainder from the fifth. The poem is based on Isaiah xl., and appeared in Hymns and Sacred Poems, by J. and C. Wesley, 1742.

5. Yes, God is good;—in earth and sky.—Psa. cxlv. 9.

By John H. Gurney, founded on an earlier hymn, published in 1826 or 1827, by Miss Eliza Lee (Cabot), afterwards the wife of Charles Follen, an American Unitarian. It was included in Gurney's *Hymns for Public Worship*, 1838.

6. Lord, Thou hast searched and seen me through.

A rendering of Psalm exxxix., by Dr. I. Watts, entitled 'The All-seeing God.' It appeared in his *Psalms*, 1719, with 13 verses.

7. O love of God, how strong and true !—1 John iii. 16.

By Horatius Bonar, D.D., and appeared in his *Hymns of Faith and Hope*, Third Series, 1866. Three verses are omitted. It is a beautiful exposition of its own title, 'The love of God,' as seen in His sacrifice, purpose, and blessings.

8. Begin, my soul, some heavenly theme.—Isa. xxv. 1.

By Dr. I. Watts, in his Hymns and Spiritual Songs, 1709, entitled 'The faithfulness of God in His promises.' Two

verses are omitted. The substitution of 'every' for 'very' in line 1, verse 5, is said to be due to William Gadsby's Collection, of Manchester, 1838.

9. My God! how wonderful Thou art.—Psa. cxiii. 4-6.

By Frederick W. Faber, in his Jesus and Mary, 1849: a small volume of hymns. It is entitled 'Our Heavenly Father,' and is a most devout, inspiring, and instructive hymn.

10. Thou, Lord, art love, and everywhere.—1 John iv. 8.

A most suggestive lyric, by James Drummond Burns. It truly finds love in everything. It appeared in the author's Vision of Prophecy and other Poems, 1857.

11. Thy goodness, Lord, our souls confess.—Psa. cxi.

By Dr. Thomas Gibbons, one of the biographers of Dr. Watts. The hymn appeared first in the *Gospel Magazine*, 1775, and afterwards in his *Hymns Adapted to Divine Worship*, 1784.

12. Songs of praise the angels sang.

Founded on Job xxxviii. 7, by James Montgomery, and entitled 'God worthy of all praise.' It appeared in *Cotterill's Hymn Book*, 1819. The hymn also refers to Luke ii. 13.

13. O worship the King.

This beautiful hymn, by Sir Robert Grant, appeared in a posthumous volume, entitled, Sacred Poems, 1839, edited by Lord Glenelg, Sir Robert's brother. It is a somewhat free, but useful, rendering of Psalm civ.

14. Holy, holy, holy, Lord.—Isa. vi. 3.

An adoration hymn of exceptional beauty and devoutness, by James Montgomery. It was composed in 1832, and appeared in the Congregational Hymn Book, 1836, also in the author's Original Hymns, 1853.

15. God is love; His mercy brightens.—1 John iv. 16.

A hymn of high merit and 'flowing numbers,' by Sir John Bowring. It was published in his *Hymns*, 1825; and in the *Memorial Volume*, 1873, by Lady Bowring.

16. God the Lord is King; before Him.

A rendering of Psalm xcix., by George Rawson; to be found in the *Leeds Hymn Book*, 1853.

17. The spacious firmament on high.

By Joseph Addison, based on the early verses of Psalm xix., and appended to an article in No. 465 of *The Spectator*, Aug. 23, 1712, entitled, 'The Right Means to Strengthen Faith.' It is

also believed that, when composing this hymn, Addison had before his mind Shakespeare's words in The Merchant of Venice:

'There's not the smallest orb which thou beholdest But in his motion like an angel sings, Still quiring to the young-eyed cherubim.'

Some have thought it hardly suitable for Christian worship. But Lord Selborne says, 'For my own part, I fervently hope it will always remain there. Praise to God, as glorified in His works, is the substance and essence of every part of that hymn .......To prove that it is song, and soul-stirring song too, it is only necessary to hear it, as I often have, heartily sung to an appropriate tune.' True, the name of Jesus Christ does not appear in the hymn, but it is nevertheless a sublime composition, and well worthy of the place it holds.

18. Ye sons of men, with joy record.

By Philip Doddridge, D.D.; to be found in a posthumous volume of his *Hymns*, 1755, entitled, 'God adored for His Goodness,' etc., Psalm cvii. 31. One verse is omitted.

19. Father, how wide Thy glory shines.—Psalm xviii.

A portion of a poem, by Dr. I. Watts, in his *Horæ Lyricæ*, 1706, with the title, 'God Glorious and Sinners Saved.' One verse is left out, and line 3, verse 7, originally read—

'Sweet cherubs learn Immanuel's name.'

It is a hymn of daring and exquisite thought.

20. The God of nature and of grace.—Psalm cxi.

By James Montgomery; in his Greenland, and Other Poems, 1819, with the title, 'The Visible Creations.' It is also in his Original Hymns, 1853. Two verses are omitted.

21. Praise ye the Lord! on every height.

By Felicia D. Hemans; in her Hymns for Childhood, 1834, and again in her Works, 1844, published by her sister: Vol. iv., p. 264. It is a paraphrase on Psalm cxlviii.

22. I sing the Almighty power of God.—Psalm lxvi. 2.

By Dr. I. Watts, entitled, 'Praise for Creation and Providence.' It is in his *Divine Songs for Children*, 1715. Verse 7 is omitted.

23. There is a book who runs may read.

John Keble beautifully interweaves thoughts of nature and of grace, the visible with the invisible. The hymn is in his *Christian Year*, 1827, and is based on Gen. i. and Rom. i. 20. Five verses of the original are omitted. A Gentile once asked

a Rabbi: 'How can your God, whose majesty, you say, fills the universe, speak from between the two staves of the Ark of the Sanctuary?' The Rabbi held up a large and small mirror for the Gentile to see himself in. 'Now,' said the learned Jew, 'in each mirror your body corresponds to the size of the glass; and should the same be impossible to God? The world is His large mirror, and the Sanctuary is His small one.'

24. The Lord Jehovah reigns.

A grand hymn, setting forth the Divine Rulership and Majesty, by Dr. I. Watts. It is based on Psalm cxlviii., and is the fourth of those entitled, 'The Divine Perfections,' in his Hymns and Spiritual Songs, 1709.

25. O give thanks to Him who made.

By Josiah Conder; in the Congregational Hymn Book, 1836, and in the author's Choir and Oratory, 1837. The suggestive text is: Psalm c. 3, 'It is He that hath made us, and we are His.'

26. Beyond, beyond that boundless sea.

By Josiah Conder; published in his Star in the East, 1824, and founded on Jer. xxiii. 24: 'Do not I fill heaven and earth? saith the Lord.'

27. Thou art, O God, the life and light.

By Thomas Moore. It appeared in his Sacred Songs, 1816, and was suggested by Psalm lxxiv. 16, 17. The reading of this and other of Moore's hymns impresses us that he who wrote the Irish Mélodies is also a true poet of the Church.

28. God of my life, whose gracious power.—Isa. xlii. 16.

A hymn, by C. Wesley, which has reference to circumstances and experiences in the author's life; as rescue from shipwreck, sickness, bereavement, etc. It is in *Hymns and Sacred Poems*, 1740, entitled, 'At the Approach of Temptation.' Seven verses are omitted.

29. Thou, Lord, through every changing scene.

By Philip Doddridge, D.D.; from his *Hymns*, 1755. Two verses are left out. It is headed: 'God, the Dwelling-place of His people through all generations.'—Psalm xc. 1.

30. High in the heavens, eternal God.

A free but suggestive and beautiful rendering of Psalm xxxvi. 5-9, by Dr. I. Watts. It is found in his *Psalms*, 1719, and is headed, 'The Perfections and Providence of God.'

31. Up to the hills I lift mine eyes.

'Divine Perfection,' by Dr. I. Watts; a fine rendering of

Psalm cxxi. It appeared in his *Psalms*, 1719. One verse is omitted. The hymn, with its evident Christian conceptions, is full of consolatory teaching.

32. When all Thy mercies, O my God.—Deut. viii. 2.

By Joseph Addison; in No. 453 of The Spectator, Aug. 9, 1712. It was appended to an article on 'Praise to God,' in which the author wrote, 'If gratitude is due from man to man, how much more from man to his Maker? The Supreme Being does not only confer upon us those bounties which proceed more immediately from His hand, but even those benefits which are conveyed to us by others.' 'How gracefully,' says one, 'this hymn embodies the thoughts of a thankful soul, and with what musical ease it gives expression to the feelings of one who has reached the point of happy retrospect in mature life.' The Rev. J. Crowther, Wesleyan, who was a deeply pious and cultured man, was seized with illness at the house of a friend. evidently fatal. At his bedside, St. Paul's words were quoted - 'Who shall separate us from the love of Christ?' He, in his suffering, finished the passage, and then repeated the stanza:-'When all Thy mercies, O my God,' etc.

When all Thy mercies, O my God, etc.

He died, Jan. 16, 1856, shortly after the above incident, exclaiming, 'I am thankful.'

33. Almighty Father of mankind.—Psalm lxxi. 5.

By Michael Bruce. This is one of a number of 'Gospel Sonnets,' which the author, in his eighteenth year, recited among his companions. The MSS. after his death came into the hands of his college-friend, John Logan. Nothing came of them until 1781, when Logan issued a volume of *Poems*, purporting to be his own. But therein Bruce's friends recognized a number of his 'Gospel Sonnets,' unacknowledged. Some verses are omitted, and others slightly altered.

34. Since all the downward tracts of time.—Job ii. 10.

This plaintive but exquisite ode, by James Hervey, was published in his *Reflections in a Flower Garden*, 1746. The second verse is much cherished by Christians in times of trial.

35. O God of Bethel, by whose hand.

Written Jan. 16, 1736 or '37, by Dr. P. Doddridge, with title, 'Jacob's Vow,' Gen. xxviii. 20-22. It appeared in his *Hymns*, 1755. About 1775 John Logan altered the original for the 1781 *Paraphrases*, but unfortunately published it in the same year as his own. At this early period it found a place in the

Scotch Paraphrases, and thus in its present form has been accepted for more than a century. With David Livingstone it was a favourite from boyhood; and was a great consolation to him when experiencing the isolation, the suffering, and the privations of the African deserts and jungles. Taking out his pocket-copy of the Paraphrases he would often in those solitudes read aloud,—

'O God of Bethel, by whose hand,' etc.

And fitly at his burial in Westminster Abbey, April 18, 1874, this much-loved hymn was sung.

36. God moves in a mysterious way.—Psalm lxxvii. 19.

By William Cowper; appearing in the Gospel Magazine, July, 1774, entitled, 'Light Shining Out of Darkness.' Strangely, it is there initialed 'J.W.,' probably a misprint for 'J.N.,' i.e., John Newton; some of whose hymns appear in Omicron's Letter, 1774, and in this Magazine prior to their publication with Cowper's in the Olney Hymns, 1779. This hymn re-appeared in the Gospel Magazine, December, 1777, appended to an article on 'Affliction,' by 'Miss Ussington, late of Islington.' There are some slight variations from the 1774 version, and a seventh stanza was added. 'It is a lyric of high tone and character, and rendered awfully interesting by the circumstances under which it was (supposedly) written in the twilight of departing reason.' While sauntering alone, on one occasion, in a meditative mood, he had a presentiment of an attack of mental derangement. He prayed and trusted for guidance through the gloom, and then wrote this matchless hymn.

37. Commit thou all thy griefs.—Psalm xxxvii. 5, 6.38. Give to the winds thy fears.—Psalm xxxvii. 5, 6.

These hymns are from a German sacred poem, by Paul Gerhardt. The translation is by John Wesley; and is in *Hymns and Sacred Poems*, 1739, entitled, 'Trust in Providence.' Each of the sixteen stanzas in the original German begins with a word from the Scripture referred to.

39. Let us with a gladsome mind.

This hymn is a portion of John Milton's paraphrase on Psalm cxxxvi. It is said to have been composed in the author's fifteenth year—1623—and was his earliest metrical composition. The original has 24 verses.

40. Sometimes a light surprises.

One of the sixty-seven lyrics which William Cowper contri-

buted to Olney Hymns, 1779; all being probably written prior to his sad malady in 1773. Its title is 'Joy in Believing.' In his brief intervals of relief the author sang with a joyous cheerfulness. Verses 2, 3, bear a strong relation to Matthew vi. 25-34; and ver. 4 to Hab. iii. 17. The sister of Rev. Robert M. M'Cheyne read this beautiful hymn to her brother four days only before his decease. He recognised and enjoyed it.

41. Salvation! O the joyful sound.—Psalm xiii. 5.

The first three verses of this hymn are by Dr. I. Watts, and were included in his *Hymns*, 1709, entitled, 'Salvation.' Verse 4 and the refrain (an unversified rendering of a Latin chorus) are found in Lady Huntingdon's *Collection*, 1774. Probably the Rev. Walter Shirley was the author of them, but this is uncertain. Ver. 1, line 2, originally read,—

'Tis pleasure to our ears.'

42. Thy ceaseless, unexhausted love.—Exod. xxxiv. 6.

A hymn, wealthy with inspiring Gospel thoughts, by C. Wesley; and is found in Short Hymns on Select Passages, 1762. In verse 1, line 1, 'ceaseless' has taken the place of 'causeless,' and the change is good. Matthew Henry in his Exposition has some striking ideas on this Scripture in loco. Mr. Wesley, in these beautiful verses, has similar thoughts, and it is well known that he often consulted Henry's Notes.

43. The God of Abraham praise.—Gen. xv. 1.

44. Though nature's strength decay.—Rev. xxii. 1-3.

45. Before the great Three-One.—Rev. iv.

These three hymns form one poem, by Thomas Olivers, which was first published as a *Tract* of eight pages, in 1770. Olivers heard the singing of a Signor Leoni at a Jewish synagogue, and resolved to compose a Christian hymn adapted to the music. The result was, this high-toned sacred poem. 'There is not in our language,' says James Montgomery, 'a lyric of more majestic style, more elevated thought, or more glorious imagery.' The Rev. Richard Watson, of Methodist celebrity, said on his death-bed, 'I am a worm, a poor vile worm; but then the worm is permitted to crawl into the garden of the Lord:—

"I shall behold His face," etc.

With these choice words his earthly conversation ceased.— The saintly Henry Martyn wrote, when on a voyage to India, July 29, 1805: 'I was much engaged at intervals in learning the hymn—"The God of Abraham praise." There was something peculiarly solemn and affecting to me in this hymn, and particularly at this time. The truth of the sentiments I knew well enough. But, alas! I felt that the state of mind expressed in it was above mine at the time, and I felt loath to forsake all on earth.'

46. Good Thou art, and good Thou dost.—Psalm cxlv. 9. From a hymn by C. Wesley; the first four verses being left out. It is found in *Hymns for Children*, 1742, and has been a popular and useful hymn in Methodist churches.

47. Great God of wonders! all Thy ways.—Micah vii. 18. By President Samuel Davies, who composed a considerable number of hymns, which were appended to his various sermons. This hymn was first used in England in Ash and Evans' Bristol Hymn Book, 1769; appearing also the same year in Dr. Gibbon's 'Hymns Adapted to Divine Worship.' To Dr. Gibbon were entrusted the MSS. of the American divine; and from this source he received this and several other hymns. This hymn is entitled, 'The Glory of God in Pardoning Sinners. Micah vii. 18.' It is a really glorious voice of grateful praise, giving the largest interpretation and answer to the prophet Micah's question.

48. Behold, what wondrous love and grace!—John iii. 16.

A hymn by William Sanders, quite equal to the preceding one in its far-reaching perceptions of Fatherly grace and redeeming mercy, and in its choice expression of these divinest evangelic truths. It appeared first in Hugh Bourne's Collection of Hymns for Camp Meetings, Revivals, etc., 1821.

49. Great God, attend, while Zion sings.

By Dr. I. Watts; a spirited rendering of Psalm lxxxiv., entitled, 'God and His Church,' etc. It appeared in his Psalms, 1719.

50. We praise, we worship Thee, O God.—Psalm cv. 1-2.

An anonymous, though useful, metrical translation of Te Deum Laudamus (vide 1052). It appeared in Gell's Collection of Psalms and Hymns, 1815. The Doxology was added afterwards, and varies in different collections.

51. Lord of all being! throned afar.—Psalm lxxxiv. 16.

By Oliver W. Holmes; in the Atlantic Monthly, December, 1859, and was appended to the closing piece of his Professor at the Breakfast Table; entitled, 'Sunday Hymn.' It again

appeared, by permission, in the Methodist Protestant Hymn Book (U.S.).

52. Praise for Thee, Lord, in Zion waits.

By Henry F. Lyte; a free, but accurate rendering of Psalm lxv., and published in the author's *Spirit of the Psalms*, 1834, entitled 'Praise to God.' Some of the words of the first line are transposed.

53. God of my life, through all my days.

By Dr. P. Doddridge; in his *Hymns*, 1755, headed, 'Praising God through the whole of our existence. Psalm cxlvi. 2.' Alterations from the following originals are made:—Verse 4, line 2, 'chained to *flesh*.' Verse 5, line 2, 'echo o'er.' Nearly every line of the hymn has been used in connection with Christian experience. It is probably autobiographical, and written when his last illness had seized the author.

54. O for a shout of sacred joy.

A rendering of Psalm xlvii., by Dr. I. Watts; and is found in his *Psalms*, 1719, entitled, 'Christ Ascending and Reigning.' It is a hymn of cheerful and inspiring thought.

55. Lift up to God the voice of praise.—Psalm cvii. 8.

By Dr. Ralph Wardlaw; published in a Collection of Hymns for the Use of the Tabernacles in Scotland, 1800. Those who consider that sacred song should be confined to the utterance of praise will find their ideas fully met in this comprehensive and soul-moving hymn.

56. Eternal Wisdom! Thee we praise.—Psalm cxlviii.

From a hymn of eighteen stanzas, by Dr. I. Watts; in his *Horæ Lyricæ*, 1706, entitled, 'A Song to Creating Wisdom.' The verses have been subjected to various alterations.

57. Praise ye the Lord! immortal choir.

George Rawson's fine rendering of Psalm cxlviii.; inserted in the *Leeds Hymn Book*, 1853. 'One of the grandest versions of a Psalm in our English tongue.'

58. Come, ye that love the Lord.—Psalm xcv. 1, 2.

By Dr. I. Watts; from his *Hymns*, 1709, headed, 'Heavenly Joys on Earth.' It now contains several variations from the original. In connection with Rev. Dr. S. West's Church, New Bedford, U. S., the offended choir declined to proceed with the singing on one occasion. So the minister gave out this hymn and deliberately read it through. Looking up at the angry

performers, he said, 'Please commence at the second verse,-

"Let those refuse to sing," &c.'

The choir at once obeyed this sensible request.

59. Clap your hands, ye people all.

A rendering of Psalm xlvii., by Charles Wesley; appearing in their Psalms and Hymns, 1743. Six verses are omitted.

60. My God, my King.

A version of Psalm cviii., by Henry F. Lyte; and is found in his Spirit of the Psalms, 1834.

61. Father of earth and sky.

By C. Wesley; founded on Matthew vi. 9-13, 'Our Father which art in heaven,' etc. It is in their Hymns on the Four Gospels, 1762.

62. Meet and right it is to sing.—Rev. iv. 8.

By C. Wesley, in *Hymns and Sacred Poems*, 1749, headed 'For the Watch-night.' The *thoughts* of this hymn are not unlike those of No. 2 by Dr. Watts.

63. Glorious God, accept a heart.—Psalm xlii. 1.

A hymn of expressive importunity, by C. Wesley, published in *Hymns for Children*, 1763. The pleadings in the last verse, where the personal pronoun—'me'—is used five times, demonstrate how natural earnestness becomes true eloquence.

64. For the beauty of the earth.—Heb. xiii. 15.

This ode, by F. S. Pierpoint, first appeared in Shipley's Lyra Eucharistica, 1864. Two verses are omitted, and some alterations occur. The first line of the original refrain read,

'Christ our God, to Thee we raise.'

65. Eternal Light! Eternal Light!—1 John i. 5.

This profound and beautiful hymn by Thomas Binney is thus accounted for by himself in 1866: 'It was written about forty years ago, and set to music and published by Power, of the Strand, on behalf of some charitable object. It has appeared, I believe, in one or two books of sacred poetry.' The third stanza was often quoted by Mr. Binney in his latest illness.

66. Praise the Lord! ye heavens, adore Him.'—Psalm

The authorship is often assigned to John Kempthorne, 1775—1838, in whose collection of *Psalms and Hymns*, 1810, it appeared. But an earlier copy—a leaflet of it—is found in

Psalms and Hymns for the Foundling Chapel, 1801, without an author's name.

67. Praise, my soul, the King of heaven.

Suggested by Psalm ciii. to Henry F. Lyte, the author. It is found in his Spirit of the Psalms, 1834.

68. Raise the psalm; let earth adoring.

A paraphrase of Psalm xcviii., by Edward Churton. It is a fine song for the house of God and for the congregation of His people. It is in the author's Cleveland Psalter, 1854.

69. Round the Lord in glory seated.—Isa. vi. 3.

By Richard Mant, in his Ancient Hymns from the Roman Breviary, 1837. This is, however, an original hymn, headed, 'Hymn Commemorative of the Thrice Holy.' The first stanza, generally omitted, commences,

'Bright the vision that delighted Once the sight of Judah's seer,' &c.

Eight other lines are left out of this splendid song of praise.

70. O Lord of heaven, and earth, and sea.—Acts xvii. 25. A useful and beautiful offertory hymn, by Rev. C. Wordsworth, found in his *Holy Year*, 1863. It has nine stanzas.

71. I'll praise my Maker with my breath.

A well-known and prized version of Psalm cxlvi., by Dr. I. Watts, with the title, 'Praise to God for His Goodness and Truth.' It appeared in Watts' *Psalms*, 1719. Verse 5 is omitted. This hymn has, apart from its great intrinsic merit, a deep and wide-spread interest from being associated with the dying hours of John Wesley. A day or so before his death he suddenly commenced singing the first verse,

'I'll praise my Maker,' etc.

Early the next morning he attempted to repeat it, but could only say—'I'll praise, I'll praise.'

72. The strain upraise of joy and praise.—Psalm cxlviii.

From a celebrated Latin hymn, generally thought to be the production of Godescalcus of the ninth century. The above was a kind of Alleluiatic Prosa Sequence. 'Prosa' because it was not metrical; 'Sequence' because it followed the 'Gradual,' an earlier form of song; and 'Alleluiatic' because each verse is ended with 'Alleluia.' The translation is by John M. Neale; first published in the Hymnal Noted, 1854; and subsequently in Mediæval Hymns and Sequences, second edition. Several verbal changes have taken place.

73. Mortals, awake! with angels join.—Luke ii. 13.

A noble Christmas carol; one of the best hymns that Samuel Medley ever wrote. It appeared in an anonymous Collection of Hymns in 1782; and again in the author's Small Collection of Hymns, etc., third edition, 1800.

74. While shepherds watched their flocks by night.—Luke ii. 8-10.

This first-class, familiar Christmas hymn is by Nahum Tate, and was included in his Appendix with Hymns: A Supplement to the Metrical Psalter known as the New Version. It is found in a copy dated 1702, but this was the third edition. So that the hymn, probably, is in the second edition of 1700.

75. Hark! the glad sound, the Saviour comes.

A much-prized hymn by Dr. P. Doddridge, dated Dec. 28, 1735. Its title is 'Christ's Message: Luke iv. 18, 19,' and appeared in his *Hymns*, 1755. The sixth verse is left out.

76. It came upon the midnight clear.—Luke ii. 14.

One of the most suggestive and delightful of American Advent hymns, by Edmund H. Sears. The Rev. Dr. Morrison, of Milton, writing of it to Dr. Putnam, says, 'Sears' second Christmas hymn was sent to me as editor of the Christian Register; I think in December, 1849. I was very much delighted with it; and before it came out in the Register, read it at a Christmas celebration of Dr. Lunt's Sunday School, in Quincy.' It was re-issued in the author's Sermons and Songs, 1879.

77. Bright and joyful is the morn.—Isa. ix. 6.

By James Montgomery; entitled, 'The Names and Offices of Christ.' It was published, first in Cotterill's Hymn Book, Sheffield, 1819; and subsequently in the author's Original Hymns, 1853.

78. Glory be to God on high.—Luke ii. 14.

By C. Wesley; and was published in *Hymns and Sacred Poems*, 1739. It is a paraphrase of the 'Gloria in Excelsis,' commonly called the 'Greek Doxology.' It was appointed as a portion of the usual Church ritual by the Council of Toledo, A.D., 633; but its origin dates further back.

79. Hark! the herald-angels sing.—Luke ii. 14.

This favourite carol is by C. Wesley; and is found in *Hymns* and Sacred Poems, 1739. The original commenced,

'Hark! how all the welkin rings.'

But it is now found in nearly every Hymn Book in the improved form. The change first appeared in G. Whitefield's Hymn Book, 1753; but by whom the alteration was made is Rev. J. Ellerton and Lord Selborne assign it to Martin Madan (about 1760), and Miller to John Wesley, but in each case without any evidence. It is the only hymn of C. Wesley's which has found a place in the Psalms at the end of the late editions of the New Version appended to the Book of Common Prayer. By whose authority it came there has never been quite clearly ascertained; but the belief is that the University printers, about 1790, inserted it as a 'Festival Hymn' after the Psalms, to fill a blank space, without any due authority. There can be little doubt that this insertion has influenced the re-introduction of Hymnody proper, as distinguished from metrical Psalmody, into the public worship of the Church of England. Eight lines are omitted,

80. Angels, from the realms of glory.—Matthew ii. 11.

This beautiful Advent lyric, by James Montgomery, appeared first in Cotterill's Selection, 1819, and afterwards in the author's Original Hymns, 1853. It is headed, 'Good Tidings of Great Joy to all People.' 'For comprehensiveness,' says one writer, 'appropriateness of expression, force, and elevation of sentiment, this hymn may challenge comparison with any hymn that was ever written in any language.'

81. Hark! what mean those holy voices.—Luke ii. 13. Written for Christmas Day, 1816, by John Cawood, and appeared in *Cotterill's Selection*, 1819.

- 82. Christians, awake! salute the happy morn.—Luke ii. 8-10.
- 'A Hymn for Christmas Day,' by John Byrom. We have seen the original MS. in Cheetham's Library, Manchester; it is much erased and altered. It appeared in his *Miscellaneous Poems*, 1773, a posthumous work. Twelve lines are omitted; and several others are altered. The hymn attained great popularity in Lancashire—the author's native county—and for upwards of a century has maintained a prominent place in Christian Hymnals.

83. Brightest and best of the sons of the morning!

Perhaps the finest modern Christmas ode in existence. It was written by Bishop Heber, and came out in the *Christian Observer*, Nov., 1811. In the author's *Hymns*, 1827, it is

assigned to 'Epiphany, or the Manifestation of Christ to the Gentiles.' Founded on Matthew ii. 1, etc. This hymn is considered scarcely accurate in its topographical references. It pictures the Wise Men bringing oblations to the manger; and thus the scene of the nativity is confounded with the place where some time afterwards the travellers from the far east arrived—'the house in which was the young child with Mary His mother.'

84. My dear Redeemer and my Lord.—1 Peter ii. 21.

'The Example of Christ,' by Dr. I. Watts; in his Hymns and Spiritual Songs, 1709.

85. How sweetly flowed the Gospel's sound.—John vii. 46. 'Jesus Teaching the People,' by Sir John Bowring, and is found in his *Matins and Vespers*, 1823.

86. Strong Son of God, immortal Love.—John xx. 29.

By Alfred Lord Tennyson, and is the introduction to his In Memoriam, 1850. The second and last four verses are left out. It came into being in the following impressive way:—Tennyson, about 1828, formed a close friendship, at Trinity, Cambridge, with Arthur H. Hallam, son of the eminent historian. Hallam afterwards became engaged to Tennyson's sister, which perhaps strengthened the friendship. Hallam had taken his degree, and was reading Law at the Temple. In the early autumn of 1833 he accompanied his father to the Continent; and on Sept. 15 they were at Vienna, when a rush of blood to the head suddenly terminated his promising career. 'God's finger touched him,' says Tennyson, 'and he slept.' The impressions thus produced on his sensitive nature, led the author to write In Memoriam—the most widely-read and influential poem of this century.

87. We may not climb the heavenly steeps.—John xiv. 6. By John G. Whittier; a portion of a poem of thirty-eight verses, entitled, 'Our Master,' and commencing—

'Immortal Love, for ever full.'

It appears in the *Poetical Works* of the author, edited by William M. Rossetti (Ward, Lock, and Co.): and according to the 'Prefatory Notice' of that work, this piece was included in *The Panorama*, and other *Poems*, 1856. It also appeared in the *Congregationalist*, Boston (U.S.), Aug. 16, 1867.

88. What grace, O Lord, and beauty shone. Entitled, 'The Forgiving One, Psalm xlv. 2,' by Sir Edward Denny. It appeared in his Hymns and Poems, 1839.

89. Thou Who didst stoop below.—Philippians ii. 8.

By Sarah Elizabeth Miles; first appearing in the *Christian Examiner*, Boston, 1827. Verse 2 is omitted.

90. He dies! the Friend of sinners dies.—Mark xvi. 6.

'Christ Dying, Rising, and Reigning,' by Dr. I. Watts. It appeared in his *Horæ Lyricæ*, 1706. John Wesley is supposed, but without sufficient evidence, to have recast and greatly improved the first stanza, which originally read—

'He dies, the heavenly Lover dies!
The tidings strike a doleful sound
On my poor heart-strings: deep He lies
In the cold caverns of the ground.'

This and other alterations are traced to Madan's Collection, 1760. It is a popular hymn, but has some striking imperfections.

91. O come and mourn with me awhile.—Zech. xii. 10.

'Jesus Crucified,' by Frederick W. Faber; appearing in his Jesus and Mary, 1849. Five verses are omitted, and the remaining ones are much altered. Throughout the hymn Faber read 'our Love,' into the last line. This somewhat irreverent expression, frequently found in Popish writers, is an appropriation of the words of Ignatius, who, when on the way to martyrdom, exclaimed, 'My Love is crucified!' Bishop Bickersteth says, 'This hymn can only be rightly sung when kneeling in thought by the Cross of Jesus.'

92. Ride on, ride on in majesty.—Matthew xxi. 8, 9.

A hymn for the Sunday before Easter, or 'Palm Sunday'; by Henry H. Milman. It came out in *Heber's Hymns*, 1827. It is a fitting introduction to the account of the Divine Saviour's sufferings during the Passion Week. Verse 1, line 3, (orig.), 'Thine humble beast pursues his road.'

93. Behold the Saviour of mankind.—Luke xxiii. 46.

By Rev. Samuel Wesley, sen. It was one of the precious relics rescued, when the author's parsonage was destroyed by fire, Aug. 24, 1709, and probably written a short time before. The MS. carried by the current of air through the window, was discovered afterwards by the author bearing fire-marks on the edges. The hymn has six verses, and is entitled, 'A Hymn on the Passion; the words by Rev. Mr. Samuel Wesley, rector of Epworth.' It first appeared in Hymns and Sacred Poems, 1739.

94. With glorious clouds encompassed round.—1 Tim. iii. 16. By C. Wesley, and is found in *Hymns for the Use of Families*, 1767. The appeal in verse 2 is intensely earnest and inexpressibly affecting.

95. All ye that pass by.—Lam. i. 12.

By C. Wesley; in Hymns and Sacred Poems, 1749. The last verse is here omitted. It is an 'Invitation to Sinners,' to approach the loving Saviour for pardon and peace.

96. Low in Thine agony.—Luke xxii. 44.

By Henry Allon, D.D., this tender and pathetic hymn was written, and 'was first printed,' says the author, 'in a little book of mine, entitled, Supplemental Hymns for Public Worship—I think in the first edition, published 1868,—but am not quite certain of the edition.'

97. O Sacred Head, once wounded.—Matt. xv. 17.

This most touching and interesting hymn is a translation of a translation. Dr. J. W. Alexander has rendered it into English from Paul Gerhardt's German hymn (1659); and Gerhardt's is a translation by him from the Latin poem of Bernard, of Clairvaux. It first appeared in Schaff's Kirchenfreund, 1846, and has since found a place in many Hymn Books. In each language the verses are conceived in the spirit of deep and true penitence. In three different languages, in many communions, and through twelve centuries, it has been proclaiming the dying love of the Saviour, and our inexpressible indebtedness to Him.

98. Go to dark Gethsemane. - Matt. xxvi. 36.

'Christ our Example in Suffering,' by James Montgomery. It appeared in Cotterill's Selection, 1819; in an altered form in the Christian Psalmist, 1825; and in the author's Original Hymns, 1853. 'A few years ago,' says the Rev. James King, 'while making a sojourn in Jerusalem, we set out for the Mount of Olives on the evening of Holy Thursday, that we might visit the Garden of Gethsemane by moonlight, and tread the scene of the Saviour's agony on the very night and at the very hour when His soul was exceeding sorrowful, even unto death. . . . . Passing Gethsemane we walked a few paces up the Mount of Olives, and sat down on a rock overlooking the garden. The moon was still bright, and the venerable olive trees were casting dark shadows across the sacred ground. The silence of night increased the solemnity. No human voice

was heard, and the stillness was only broken by the occasional barking of dogs in the city. We read, by the light, the passages bearing on the agony, and James Montgomery's solemn hymn,—

"Go to dark Gethsemane."

99. Bound upon the accursed tree.—Matt. xxvii. 54. This Good-Friday hymn is by Henry H. Milman. It was published in Heber's Selection of Hymns, 1827.

100. O Christ, what burdens bowed Thy head.—Isa. liii. 4, 5. This choice, though plaintive hymn on Christ's suffering, is by Mrs. Anne R. Cousin; written in 1862. It appeared in Wilson's Service of Praise, 1865; and in the author's Immanuel's Land and other Poems, 1876.

101. Sweet the moments, rich in blessing.—1 Thess. iii. 8. By James Allen; who inserted it in a volume which he edited, the title of which he borrowed from the Wesleys: A Collection of Hymns for those that seek and those that have found Redemption in the Blood of Christ, 1757. The hymn was afterwards re-cast by Walter Shirley and published in Lady Huntingdon's Hymn Book, 1774. Allen's original hymn began,—
'While my Saviour I'm possessing.'

102. In the Cross of Christ I glory.—Gal. vi. 14.

By Sir John Bowring, found in his Hymns as a Sequel to the Matins and Vespers, 1825, and entitled 'The Cross of Christ.' It would scarcely be judged from the evangelical tone and sentiments of this hymn that the author was a Unitarian. His tombstone bears appropriately the title of this hymn.

103. Hark, the voice of love and mercy.—John xix. 30.

A spirited and widely useful hymn by Jonathan Evans, and first appeared anonymously in Burder's Collection, 1784; and in Rippon's, 1787, entitled 'Finished Redemption.' It was marked 'F.' Some years after Rippon's death the 'F' was printed 'Francis.' This, however, was a mistake; the 'F' stood for 'Foleshill,' near Coventry, where Evans was pastor. He frequently used this nom-de-plume, and Dr. Burder in his edition of 1827 attaches Evans' full name.

104. O show me not my Saviour dying.—Matt. xxviii. 6. By Josiah Conder. It appeared in the Congregational Hymn Book, 1836, and in the author's Choir and Oratory, 1837. It is much altered in some hymnals. The only variation here is in verse 3, lines 3 and 4. The original reads,

'For there the Great Propitiatory Abolished all my guilt.'

105. Our Lord is risen from the dead.—Psa. xxiv. 7-10.

This hymn by Charles Wesley appeared in his *Psalms and Hymns*, 1743. It is a free rendering of Psalm xxiv., which is appointed for 'Ascension Day' in the Anglican Church. The original has thirteen stanzas, and commences, 'The earth with all her fulness owns.'

106. Awake, glad soul! awake, awake!—Isa. lx. 1.

By John Samuel B. Monsell. This fine Easter song is from the author's *Spiritual Songs for the Sundays and Holydays* throughout the Year, 1857. There are eight stanzas of eight lines each in the original hymn, entitled, 'Eternal Spring.'

107. Christ the Lord is risen to-day.—Mark xvi. 6.

By Charles Wesley, and appeared in Hymns and Sacred Poems, 1739, with the title of 'Hymn for Easter Day.' It contains eleven stanzas; the third closely resembling a stanza in his brother Samuel's Easter hymn:

'In vain the stone, the watch, the seal, Forbid an early rise To Him who breaks the gates of hell, And opens Paradise.'

Also in verse 4, lines 3 and 4 are akin to the following of his brother's:

'Dying once He all doth save, Where thy victory, O grave?'

108. Hail the day that sees Him rise.—Psa. xxiv. 7-10.

By Charles Wesley, entitled, 'Hymn for Ascension Day,' from Hymns and Sacred Poems, 1739. The ninth verse is omitted. This lyric contains a fine, elevated strain, and is perhaps the most popular of English hymns on the Ascension of Jesus Christ. 'Hallelujah,' is usually sung at the end of each line. The terms, 'pomp' and 'pompous' not unfrequently occur in Mr. Wesley's hymns, but he used them in the same sense as the ancient Greeks used their original; to signify the splendour of a religious procession. The word is found in the best English writers.

109. Jesus Christ is risen to-day.—Matt. xxviii. 6.

The first verse is a translation of an Easter carol of the 14th century,—'Surrexit Christus hodie'—which appeared in Lyra Davidica, A Collection of Divine Songs and Hymns, 1708. The second and third verses are from Arnold's Compleat Psalmodist, Part IV., 2nd Edition, 1749. These three stanzas

are also found in an undated work—A Method of Christian Instruction—the preface of which is initialled, 'C. B.' These initials are supposed to represent some pupil of Dr. Doddridge. The 4th verse, called 'The Gloria,' is by Charles Wesley, and appeared in his Gloria Patri, 1746.

110. Yes! the Redeemer rose.

By Philip Doddridge, D.D.; appeared in his *Hymns*, 1755, entitled, 'The resurrection of Christ,' and is founded on Luke xxiv. 34: 'The Lord is risen indeed.'

111. God is gone up on high.—Psa. xxiv. 10.

By Charles Wesley, and published in Hymns for the Ascension Day, 1746. The refrain with each verse imparts much impressiveness and force to the hymn, which 'expresses an exuberance of joy that is almost too great for these impassive times.'

112. O Christ, Thou hast ascended.—John xv. 26.

Rev. E. H. Bickersteth's, written in 1872, and appeared in the Hymnal Companion to the Book of Common Prayer, 1877. It is appointed for the Sunday after Ascension; and the collect to which it is attached is founded on the Ascension Antiphon of the Venerable Bede, which was sung up to the time of the Reformation at the Magnificat on Ascension Eve, and reads, 'O King of Glory, Lord of Hosts, who triumphantly this day above all heavens hast ascended, leave us not comfortless, but send upon us the promise of the Father, the Spirit of truth.'

113. The day of resurrection.—Matt. xxviii. 9.

This beautiful hymn is from John Mason Neale's Hymns of the Eastern Church, and is an excellent rendering from John Damascene's Greek hymn, being the first ode in that Greek father's 'Golden Canon' for Easter. It is 'a hymn of victory,' sung at the first hour of Easter morning. Dean Stanley vividly describes an Easter Day morning in the Greek Church at Athens: 'As midnight approached, the archbishop with his priests, accompanied by the king and queen, left the church and stationed themselves on the platform, which was raised considerably from the ground, so that they were distinctly seen by the people. Everyone now remained in breathless expectation, holding their unlighted tapers in readiness when the glad moment should arrive, while the priests still continued murmuring their melancholy chant in a low half-whisper. denly a single report of a cannon announced that twelve o'clock had struck, and that Easter day had begun; then the old archbishop, elevating the cross, exclaimed in a loud, exulting tone, "Christos anesti!" and instantly every single individual of all that host took up the cry, and the vast multitude broke through and dispelled for ever the intense and mournful silence which they had maintained so long, with one spontaneous shout of indescribable joy and triumph—" Christ is risen, Christ is risen!" At the same moment the oppressive darkness was succeeded by a blaze of light from thousands of tapers which, communicating one with another, seemed to send streams of fire in all directions, rendering the minutest objects distinctly visible, and casting the most vivid glow on the expressive faces, full of exultation, of the rejoicing crowd; bands of music struck up the gayest strains; the roll of the drum through the town, and further on the pealing of the cannon announced, far and near, these "glad tidings of great joy;" while from hill and plain, from the sea-shore and the far olive-grove, rocket after rocket ascending to the clear blue sky, answered back with their mute eloquence that Christ is risen indeed, and told of other tongues that were repeating those blessed words, and other hearts that leap for joy; everywhere men clasped each other's hands and congratulated one another, and embraced with countenances beaming with delight, as though to each one separately some wonderful happiness had been proclaimed; and so in truth it was; and all the while rising above the mingling of many sounds, each one of which was a sound of gladness, the aged priests were distinctly heard chanting forth a glorious old "hymn of victory" in tones so loud and clear, that they seemed to have regained their youth and strength to tell the world how Christ is risen from the dead, having trampled death beneath His feet, and henceforth they that are in the tombs have everlasting life.'

114. He is gone—a cloud of light.—Acts i. 9.

By Arthur P. Stanley, written in 1859 at the request of a friend whose children desired to know how the disciples of Jesus felt after the Ascension. It appeared in *Macmillan's Magazine*, June, 1862. It was revised and abridged in 1869, by Rev. H. White; the original consisting of seven verses. Verse 2 is here omitted, which reads,—

<sup>&#</sup>x27;He is gone; and we return, And our hearts within us burn; Olivet no more shall greet, With welcome shout His coming feet: Never shall we trace Him more, On Gennesareth's glistening shore: Never in that look or voice, Shall Zion's walls again rejoice.'

115. Christ is risen! hallelujah!—Matt. xxviii. 6.

By John S. B. Monsell; the first of two Easter hymns, based on 1 Cor. xv. 20. It appeared in his *Hymns of Love and Praise for the Church's Year*, 1863; and in his *Parish Hymnal*, 1873. The first stanza is omitted. Also verse 2, line 2, had in the original the very churchy form:

'Of the Lenten fast is o'er.'

116. Lift your glad voices in triumph on high.—Psalm lxviii. 18, 19.

By Henry Ware. Title, 'Resurrection of Christ.' This jubilant and choral song of victory was written in 1817, and first published in the *Christian Disciple*, and afterwards in the *Christian Examiner*, Boston, U.S.A. Line 3 of verse 2 reads in the original, 'Sad were the life we may part with to-morrow.'

117. Jesus, my Advocate above.—Heb. vii. 25.

Was composed by C. Wesley and appeared in *Hymns and Sacred Poems*, 1739. The original has 5 verses of 8 lines, and commences, 'Jesus, my great High Priest above;' but John Wesley altered it to 'Advocate.' The hymn is founded on the *Prayer Book* Version of Psalm cxxxix. 23, 'Try me, O God, and seek the ground of my heart.'

118. Where high the heavenly temple stands.—Hebrews iv. 14-16.

By Michael Bruce; and was added to the Scotch Paraphrases, 1781. It is a hymn of great beauty and popularity. A literary pirate, John Logan, sought to appropriate it some sixteen years after Bruce's decease, but the theft has been satisfactorily exposed. The Poetical Fragments of Bruce have been reprinted from his MSS. in 1865 by Rev. A. B. Grosart.

119. With joy we meditate the grace.

By Dr. Watts; based on Heb. iv. 15, Matt. xii. 20, and Heb. v. 7. It appeared in the author's *Hymns*, 1709. Mr. W. Perronet, when accompanying the Rev. John Fletcher, of Madeley, to Switzerland, in 1781, wrote in a letter, 'Every night after praying with me, he (Mr. F.) sings this verse at parting:

"Then let our humble faith address," 'etc.

120. Jesus, in Thee our eyes behold.

A most suggestive hymn by Dr. Watts; on that delightful and consolatory subject, the Priesthood of Jesus. It was printed in Watts' Hymns, 1709; and is founded on Heb. vii., ix

121. Now let our cheerful eyes survey.—Exod. xxviii. 29.

By Dr. Doddridge; entitled 'Christ's Intercession Typified by Aaron's Breastplate.' It came out in the author's Hymns, 1755. Line 1 of verse 2 is altered from, 'Though raised to a superior throne.' It is a noble hymn, and is sung oftener perhaps than almost any other on Christ's priesthood.

122. We have a great High Priest.—Exod. xxviii. 29.

By Hugh Bourne. It appeared in the Large Hymn Book for the use of The Primitive Methodists, 1824, and is undoubtedly one of that 'considerable number of original hymns, composed expressly for this work.' It is mistakenly attributed in the Hymnal, 1887, to W. Sanders.

123. A Good High Priest is come.

By John Cennick. It is Number 121 in his Sacred Hymns for the Use of Religious Societies, 1744, and is based on Heb. ix. 11: 'But Christ having come a high priest,' etc.

124. Christ, above all glory seated !—1 Peter iii. 22.

Translated by J. R. Woodford, and first appeared in his Collection of Hymns in 1852, and afterwards in the Rev. Richard R. Chope's Congregational Hymn and Tune Book, 1858. The original Latin hymn—'Æterne Rex Altissime'—belongs, it is supposed, to the sixth or seventh century. It is found in the Roman, Cistercian, and Spanish Breviaries, and was used on the morning of Ascension Day.

125. O Thou, the contrite sinner's Friend.—Heb. iv. 14, 15. By Charlotte Elliott; and appeared in the *Psalms and Hymns*, edited by her brother, Rev. H. V. Elliott, 1835; but there mistakenly attributed to Wesley. This mistake was afterwards admitted by the editor to Lord Selborne. It is a striking and beautiful penitential hymn.

126. Beyond the glitt'ring starry skies.—1 Tim. iii. 16.

By James Fanch; and was printed in the Gospel Magazine, June, 1776, signed 'F.' These verses are also found in an altered form in a poem of 28 stanzas, the joint work of Daniel Turner and James Fanch. It was forwarded by Turner to Dr. Rippon in 1791. See Rippon's Baptist Annual Register, vol. III., p. 471. Mrs. B. Beeley, of Nottingham, and some friends stood one moonlight Sunday evening on the brow of a hill a short distance from the village of Gotham, and sang this hymn, whilst an overwhelming spiritual power rested on them.

127. The Head that once was crowned with thorns.

This well-known and deservedly popular hymn by Thomas Kelly was published in the author's *Hymns on Various Passages of Scripture*, 1820. It is an exposition of Heb. ii. 9, 10.

128. Jesus, the Conqueror, reigns. -Psalm ii. 11, 12.

By C. Wesley; published in his *Hymns and Sacred Poems*, 1749. The original has 16 eight-lined stanzas.

129. Crown Him with many crowns.—Rev. iv. 10.

By M. Bridges, and came out in the author's *Hymns of the Heart*, For the Use of Catholics, 1851. Bridges' original hymn, containing six eight-lined stanzas, has been subjected to some considerable re-casting and alterations. It has also experienced some other variations in Church Hymns, 1872, and in Rev. G. Thring's Hymn Book, 1880-2.

130. Come, Thou long-expected Jesus.—Haggai ii. 7.

By C. Wesley, in his Hymns for the Nativity of Our Lord, 1744. This excellent hymn is full of praise and prayer, and has in recent years secured its true place in church worship.

131. Gird on Thy conquering sword.—Psalm xlv. 3, 4.

A stirring martial song, by Dr. Doddridge, which appeared in his *Hymns*, 1755, and bears the title, 'The triumph of Christ in the cause of truth, meekness, and righteousness.' The original has five verses, and begins, 'Loud to the Prince of heaven.'

132. Join all the glorious names.—Phil. ii. 9.

By Dr. I. Watts, and was published in *Hymns and Spiritual Songs*, 1709. It appears to have been based upon several Scripture passages. It is not an exposition of some particular theme, but deals generally with the Saviour's offices, dignity, and glory. It contained twelve verses in the original.

133. Hail to the Lord's Anointed.

A beautiful poem by James Montgomery, written Christmas, 1821, and printed as an 'Ode' for the Moravian Congregation at Fulneck, Yorkshire. It was published in the following year in his Songs of Zion. It contained eight verses, and may be regarded as a free, paraphrastic version of Psalm lxxii. The author attended a Wesleyan missionary meeting at Liverpool, April 14, 1822, and in the course of his address, recited the hymn. Dr. A. Clarke, also present, expressed his admiration of it and inserted it in his Commentary, in loco. It has undergone several verbal changes, and verse 3 is generally omitted.

134. Zion's daughter, weep no more.—Luke xxii. 44.

A translation from the Roman Breviary, by Sir Henry W. Baker, and appeared in Hymns Ancient and Modern, 1861.

135. See the Conqueror mounts in triumph.—Psalm lxviii. 18.

By Bishop Wordsworth, and appeared in his *Holy Year*, 1862. There are 10 stanzas, of which we have four only. And these contain several variations, as verse 3, line 7, 'He, our Enoch;' verse 4, line 2, 'On the clouds.' The bishop has written well on biblical themes, but this inspiring hymn is likely to outlive his more elaborate writings.

136. Thou art coming, O my Saviour.—Rev. xxii. 20.

By Miss Frances R. Havergal. It was written at Winterdyne, Nov. 16, 1873, with the title, 'Advent Song,' and appeared in her volume, *Under the Surface*, 1875. It contained seven verses.

137. The strife is o'er, the battle done.—Luke xxiv. 6.

Translated by Francis Pott, 1859, and published in Hymns Fitted to the Order of Common Prayer, and in an altered form in Hymns Ancient and Modern. It came from a Latin hymn,—'Finita jam sunt praelia'—as far back, according to Dr. Neale, as the twelfth century. The hymn is introduced by three song-exclamations of Alleluia, alleluia, alleluia!

138. My heart is full of Christ, and longs.

By Charles Wesley; and came out in his *Psalms and Hymns*, being a metrical version of Psalm xlv. The original piece has twenty-one verses, the first four only being used for hymn purposes. It is an excellent poem, and well sets forth the Psalmist's line of thought and his holy enthusiasm. It is a Christian setting of a grand Hebrew theme.

139. We sing the praise of Him who died.—Gal. vi. 14.

A beautiful hymn by Thomas Kelly, and inserted in the author's Hymns on Various Passages of Scripture, 1815. It is not only an exquisite poem, but also a vigorous exposition of the above remarkable utterance of St. Paul. Lord Selborne in his English Church Hymnody writes, 'It is distinguished by a calm subdued power, rising gradually from a rather low to a very high key.'

140. O Christ, the Lord of heaven! to Thee.—Rev. xix. 16. Written in New York City, 1867, by Dr. Ray Palmer. It has sometimes been considered, though erroneously, a transla-

tion. Dr. Palmer states that it satisfies him better than almost any hymn he has composed. It is found in his collected *Poems*, 1876.

141. Jesus! and shall it ever be.—Mark viii. 38.

A negative, but intense, avowal of love and devotion to Jesus, by Joseph Grigg. It came out as one of Four Hymns on Divine Subjects, 1765. Then in the Gospel Magazine, April, 1774, entitled, 'Shame of Jesus Conquered by Love: by a Youth of Ten Years.' It afterwards appeared in an altered form, by Benjamin Francis, in Dr. Rippon's Selection, 1787, where it is headed, 'Not ashamed of Christ.'

142. O for a thousand tongues to sing.—Mark vii. 37.

One of C. Wesley's noblest odes—the forth-breaking of his early love, gratitude, and ardent devotion to Jesus. It was written in 1739, on the first anniversary of his conversion, published in Hymns and Sacred Poems, 1740, and headed, 'For the anniversary of one's conversion.' This work of grace occurred 'The Day of Pentecost, May 21, 1738.' 'I waked in hope and expectation of His coming. At nine my brother and some friends came and sang a hymn. My comfort and hope were hereby increased. In about half an hour they went. I betook myself to prayer. I lay musing and trembling. With a strange palpitation of heart, I said, yet feared to say, "I believe, I believe!" I now found myself at peace with God, and rejoiced in hope of loving Christ.' This hymn contains eighteen stanzas, the first one reading:—

'Glory to God, and praise and love, Be ever, ever given; By saints below and saints above, The church in earth and heaven.'

J. Wesley placed it as the first hymn in the Wesleyan Hymn-Book in 1780, which fact has added to its well-deserved celebrity. It may be that the first line of first verse was suggested by Peter Böhler's famous utterance: 'Had I a thousand tongues, I would praise Him with them all.' The eccentric 'Billy' Dawson, who occasionally used hymns with startling effect, when once preaching upon 'Death on the white horse,' gave out these verses. Coming to verse eight he cried, after a pause, 'See what?' 'Come and see—what? I do not ask you to see the preacher, or to hear the voice of thunder, but to come and see yourselves—your sins—your Saviour—"See all your sins on Jesus laid."'

143. All hail the power of Jesu's name!—Rev. xix. 16.

By Edward Perronet. The first verse appeared in the Gospel Magazine for Nov. 1779, set to the tune 'Miles Lane' which was written expressly for the hymn. It was afterwards published in full in the same periodical in 1780, and was included in Perronet's anonymous work—Occasional Verses, Moral and Sacred, 1785. Verse nine was added by Dr. Rippon in his Selection of Hymns, 1787. It is founded on Rev. xix. The second line of verse eight is altered from

'That bound creation's call.'

It is a grand hymn, and has been the creator of much incident. Some years ago 'Billy' Dawson, an extraordinary preacher, was delivering his wonderful discourse on the offices of Christ. He had portrayed the Saviour as Teacher and Priest, and then proceeded to set forth His glory as King in His own right, over saints and angels. Kindling at the thought he drew the picture of a coronation pageant. Prophets, patriarchs, apostles, martyrs, moved on in the grand procession; the vast temple was filled. The preacher then suddenly broke forth into song with marvellous effect:—

'All hail the power of Jesu's name,' &c.

The power was overwhelming. The crowd sprang to their feet and sang the whole hymn with remarkable enthusiasm.—The Rev. E. P. Scott, an Indian Missionary, one day met a strangelooking native of a murderous mountaineer tribe. He decided to visit them, taking with him a violin. After two days' travel he was suddenly confronted by men of the tribe who pointed their spears at his heart. Though expecting instant death, he drew forth his violin and began to play and sing this hymn. Their ferocity was softened, and it was the commencement of a two and a half years' residence among them, the results being very gracious.—'A good man was dying. As he lay propped up with pillows, they asked him if Christ was precious to him, and he said, "Yes." And it seemed as though he had exhausted all his power in uttering the word and telling out the truth. After a time they asked him the question again, and his lips failed to utter a word. At length he whispered, "Bring, bring." They looked around to see what he desired, and what they might bring. He said, "Prop me up a little," and he was able to make them understand he wished to repeat,

> "Bring forth the Royal Diadem, And crown Him Lord of all."

There is the key-note of the music we pray may thrill through all the world, till the earth shall be Christ's, and be filled with His glory, and echo with His praise.'

144. Where shall my soul begin to sing.—1 Pet. i. 12.

By W. Sanders, and appeared first in Bourne's Collection of Hymns for the use of the Primitive Methodists, 1821. It is a lyric of sterling value, and contains some delightful stanzas. John Coulthard, of Springfield, Weardale, who became a Christian when seven years old, and died in 1885, sang the day before his death with a heavenly ecstasy, verses 4, 5,—

'My feeble song I cannot raise,' &c.

145. Jesus! the name high over all.—Gen. iii. 15.

One of C. Wesley's best Gospel poems, which appeared in his Hymns and Sacred Poems, 1749. It has twenty-two verses, and begins, 'Jesu, accept the grateful song;' and is entitled, 'After preaching in a church.' The facts suggesting its composition are supposed to be recorded in the author's Journal, Aug. 6, 1744. Preaching in a small church, in Cornwall, against the revelries of the people, and urging them to repent, one of the congregation opposed and blasphemed. Wesley asked, 'Who is he that pleads for the devil?' 'The reviler stood boldly forward, and the preacher fearlessly exposed his iniquity.' This hymn usually commences with verse 9. history is full of incident and marvel. It has wrought blessed results in the exorcising of demons, in awakening sinners, in leading penitents to Jesus Christ, and in soothing dying saints. Good old 'bishop' Stockton of the Market Drayton circuit said when dying,

'Happy, if with my latest breath,' &c.

146. How sweet the name of Jesus sounds.—Psa. viii. 1. John Newton's sweetest lyric, appearing in *Olney Hymns*, 1779, entitled, 'The name of Jesus,' and based on Solomon's

Song i. 3. The fourth verse is omitted, commencing,

'By Thee my prayers acceptance gain,' &c.

Chas. Wesley and Dr. Doddridge have composed similar hymns, and not unlikely have all drawn from good St. Bernard's 'Jesu, dulcis memoria.'

147. We sing to Thee, Thou Son of God.—Rev. v. 9.

By J. Cennick, and appeared in his Hymns, 1743. It is an altered form of a part of his rendering of the Te Deum Laudamus; the changes being made by Toplady, and inserted in his Psalms and Hymns, 1776.

148. O Jesus, King most wonderful.—Phil. ii. 11.

Translation of a part of St. Bernard's (of Clairvaux) 'Jubilus Rhythmicus de nomine Jesu.' By E. Caswall, and inserted in Lyra Catholica, 1849. It belongs to the same Latin poem as, 'Jesus, the very thought of Thee.' Verse 4, lines 1-3 are altered from,

'May every heart confess Thy name, And ever Thee adore; And seeking Thee, itself inflame,' &c.

149. Jesus, I love Thy charming name.—1 Pet. ii. 7.

By Dr. Doddridge, and came out in 1755, in a posthumous volume of his *Hymns*. It was composed to be sung after a sermon on 1 Peter ii. 7. This delightful and inspiring hymn has been precious to thousands of saints, living and dying. It was often used in public by a local preacher, Mr. J. Dorricott. We were at his bed-side when death was nigh. Weary and struggling for breath he was raised from his pillow, and impressively said,

'I'll speak the honours of Thy name,' &c.

150. Come, let us join our cheerful songs.—Rev. v. 12.

By Dr. Watts, in his Hymns and Spiritual Songs, 1709, with the title, 'Christ the Lamb of God worshipped by all creation.' This most popular hymn is an invitation to the militant church to join in the praises of the Church Triumphant. In 'Adam Bede' there is a description of a deathbed scene taken from the life of 'Dinah Morris,' whose real name was Evans. It was in her closing moments, having reached a great age, that she exclaimed, 'How good the Lord is; praise His holy name!' Not being able to lie down, a friend supported her and she began to repeat this hymn, ending her life and words with,

'Worthy the Lamb that died, they cry,' &c.

151. There is a name I love to hear.—Phil. ii. 10.

This beautiful hymn by Rev. Fred. Whitfield first appeared as a leaflet in 1855, and afterwards in the author's Sacred Poems and Prose, 1859. Its intrinsic merits have claimed for it a place in many modern Hymn Collections, both for schools and congregations. 'There is a peculiar gentleness without weakness, and sweetness without sameness, in all his writings, which endear them greatly to all quiet loving Christians.'

152. Awake, and sing the song.—Rev. xv. 3.

This melody by W. Hammond came out in his Psalms,

Hymns, and Spiritual Songs, London, 1745, with the title, 'Before singing of Hymns by way of introduction.' The original has 14 verses; but the hymn has been considerably altered by M. Madan and others. Stanzas 5 and 6 are new; the former perhaps by Madan; and the latter was altered by Toplady from a verse in Watts' hymn,—

'How strong Thine arm, O mighty God!' and was first added in *Toplady's Psalms and Hymns*, 1776.

153. 'Tis for conquering kings to gain.—Phil. ii. 9.

A translation from the *Paris Breviary* (Latin author unknown), by John Chandler, and was published in his *Hymns* of the *Primitive Church*, 1837.

154. Shall hymns of grateful love.—Rev. v. 12.

By James J. Cummins, and appeared in his *Poetical Meditations and Hymns*, 1839, and in his *Hymns*, *Meditations*, and other *Poems*, 1849.

155. Let earth and heaven agree.—Acts iv. 12.

This inspiring and popular hymn by C. Wesley appeared in his Hymns on God's Everlasting Love, 1741, and was re-printed in the Arminian Magazine, 1778, entitled 'The Universal Love of Christ.' Three verses are omitted. The writer was never weary of insisting on the truth contained in the last two lines of this hymn. In another hymn published in the abovenamed volume, he exclaims,

'Take back my interest in Thy blood, Unless it streamed for all the race.'

The thought probably being conveyed to his mind by the remarkable words of Moses: 'Now if Thou wilt forgive their sin—; and if not, blot me, I pray Thee, out of Thy book.' For the last hundred years this hymn, both when sung and read, has been bearing unspeakable blessing to saints and sinners. It has led to the conversion of many, and to the deeper consolation of others, both in life and death.

156. My heart and voice I raise.—Heb. xiii. 15.

This pleasant and attractive hymn, by Benjamin Rhodes, is a portion of a poem of his on *The Messiah*. It was composed in 1787.

157. O Saviour, precious Saviour.—1 Peter i. 8.

Frances R. Havergal's, written Nov., 1870, and headed, 'Our King.' The refrain is founded on Psalm xlv. 11, 'Worship thou Him.' It was inserted in her *Under the Surface*, 1875.

158. With hearts in love abounding.

By Harriet Auber, and came out in her Spirit of the Psalms, 1829. It is a rendering of Psalm xlv.; and is a lyric of fine sentiment, of royal and martial spirit.

159. Jesus, Sun and Shield art Thou.—Col. iii. 11.

By H. Bonar, D.D., and appeared in the author's Hymns of Faith and Hope, second series, 1861. It had as title, 'The First and the Last.'

160. God the Father's only Son.—John xx. 28.

By S. J. Stone, first appearing in the author's Lyra Fidelium: Twelve Hymns on the Twelve Articles of the Apostles' Creed, 1865.

161. Look, ye saints! the sight is glorious.—Heb. ii. 9.

This splendid hymn by Thomas Kelly appeared in his Hymns on Various Passages of Scripture, 1809, and is based on Rev. xi. 15: 'And He shall reign for ever and ever.'

162. To the Name that brings salvation.—Psa. lxxii. 17.

This hymn is translated from the Latin (Gloriosi Salvatoris) by John M. Neale, and appeared in his *Mediaval Hymns*, 1851. The author and precise date of the original are unknown; but Neale supposes it to belong to the 15th century. It was composed for the 'Festival of the Name of Jesus,' and printed from an ancient Meissen *Breviary*, dated 1510, in the Halle library. The Rev. John Ellerton also made an excellent translation of this hymn for *Church Hymns*.

163. Come, Thou Fount of every blessing!—I Sam. vii. 12. This remarkable and useful hymn has been the ground of considerable controversy, chiefly in relation to its authorship. Some assigned it to the Countess of Huntingdon, while others, with valid ground, declare it to be the work of Robert Robinson, a celebrated but eccentric Baptist minister. It is found in Hymns used by the Church of Christ in Angel Alley, Bishopsgate, 1759. A discussion in Notes and Queries—July to Dec., 1858—leaves little doubt that the hymn is Robinson's. Besides, the Rev. Dr. Belcher relates that, in the latter part of his life, Mr. Robinson was somewhat frivolous in his conduct, and unspiritual in his ideas. Travelling in a stage-coach, he encountered a lady who constrained him to acknowledge his acquaintance with religion. Eventually she quoted this hymn,

'Come, Thou Fount of every blessing,' &c.,

and spoke of the blessing it had brought to her life. Deeply

agitated in soul, Robinson said, 'I am the poor, unhappy man who composed that hymn many years ago, and I would give a thousand worlds, if I had them, to enjoy the feelings I then had.'

164. Saviour, blessed Saviour, listen whilst we sing.—Phil.

iii. 13, 14.

By Godfrey Thring. Written in 1862, it appeared in his *Hymns Congregational and Other*, 1866. It was afterwards published in a slightly altered form in his *Church of England Hymn Book*, 1880. It contained ten stanzas of fine poetry, two of which are omitted.

165. Our Jesus is gone up on high.—Luke xxiv. 49.

'A Hymn for the Day of Pentecost,' by C. Wesley; printed in *Hymns and Sacred Poems*, 1742. The original contains 12 verses, and commences,—

'Rejoice, rejoice, ye fallen race.'

166. Come, gracious Spirit, heavenly Dove.—Rom. viii. 13. By Simon Browne, and was included in *Hymns and Spiritual Songs*, 1720 (designed as a Supplement to Watts). This is the best known hymn in the Collection, and is headed, 'The Soul giving itself up to the Conduct and Influence of the Holy Spirit.' It has been subjected to considerable alterations, which began as early as *Ash and Evans's Collection*, 1769; but has been of eminent service in the church of Christ.

167. Great was the day, the joy was great.—Acts ii. 3, 4.

A jubilant ode, by Dr. I. Watts; and appeared in his *Hymns and Spiritual Songs*, 1709. Title, 'The Effusion of the Spirit; or, The Success of the Gospel.'

168. O Spirit of the living God.—Joel ii. 28-32.

This grand pentecostal hymn, which breathes the true missionary spirit, is by James Montgomery, and appeared in the Evangelical Magazine for August, 1823. It was afterwards altered and included in his Christian Psalmist of 1825, entitled 'The Spirit accompanying the Word of God.' It is a vigorous and truly catholic hymn, and is suggested by Psalm lxvii. 2.

169. On all the earth Thy Spirit shower.—Isaiah xliv. 3.

The latter part of a long poem, by Henry More, entitled, 'Upon the descent of the Holy Ghost at the Day of Pentecost.' It was published first in the author's *Divine Dialogues*, 1668; and afterwards in More's *Works*, London, 1708. The

hymn was considerably altered by John Wesley, who gave to it a more strongly Arminian sentiment, and published fifteen verses in *Hymns and Sacred Poems*, 1739. An account of this spirited and useful lyric may be found in the *Wesleyan Magazine*, 1867, p. 23.

170. Jesus, we on the word depend.

By C. Wesley, entitled, 'For Whit-Sunday.' It was published in *Hymns of Petition and Thanksgiving for the Promise of the Father*, 1746, being founded on John xiv. 25-27: 'These things have I spoken unto you, while *yet* abiding with you. But the Comforter,' etc.

171. Spirit Divine, attend our prayers.—Ezek. xxxix. 9.

By Dr. Andrew Reed. It appeared in the Evangelical Magazine for 1829, as a 'Hymn to the Spirit, sung on the late day appointed for solemn prayer and humiliation.' It afterwards underwent some alterations and improvements, and was inserted in Reed's publication—The Hymn Book, 1841. It is a noble hymn—one of the finest in the whole range of sacred poetry on the Pentecost.

172. When God of old came down from heaven.

John Keble's Whit-Sunday hymn in *The Christian Year*, published 1827. It is headed with Acts ii. 2-4: 'And suddenly there came a sound from heaven,' etc. Also Hebrews xii. 18, etc. Verses 2, 5, and 8 of the original piece are omitted.

173. Spirit of truth, on this Thy day.—1 Cor. xiii. 13.

This choice and beautiful hymn is from the pen of the gifted and saintly Bishop Heber, and appeared posthumously in a volume of his *Hymns*, 1827. 'Unlike some of his successors in the church,' says G. J. Stevenson, 'in claiming apostolic authority and power, the writer of this hymn gives a standing rebuke to all such assumptions; the devout bishop rejoices in the privilege of spreading the Gospel simply as a man called of God.'

174. Why should the children of a King.—Rom. viii. 14. By Dr. Watts, and appeared in his Hymns and Spiritual Songs, 1709, being headed, 'The Witnessing and Sealing Spirit.' Mr. Wesley was once conducting an open-air service in the market-place at Chesterfield. A constable interfered, and required him to appear before a magistrate. As Wesley was leaving the assembly he said, 'Friends, sing a hymn whilst I am gone, I shall soon be back.' He then gave out the couplet,

'Why should the children of a King Go mourning all their days?'

This hymn was sung through, and begun again, and ere it was concluded he was back in their midst.

175. Enthroned on high, Almighty Lord.—John xvi. 7.

By Thomas Haweis. It first appeared in the author's Carmina Christo ('Hymns to the Saviour'), 1792, bearing the title, 'Day of Pentecost.'

176. Come, Holy Spirit, heavenly Dove.—Psalm exix. 25.

Dr. Watts' hymn, taken from Hymns and Spiritual Songs, 1709, having as title, 'Breathing after the Holy Spirit; or, Fervency of Devotion Desired.' Lines 1, 2 of verse 4 read,

'Dear Lord, and shall we ever live At this poor dying rate?'

This hymn has been of eminent service in awakening the careless. Here is one instance:—A youth of good social position attended a Scripture reading, and came under deep conviction. He went to a public-house to spend the evening in revelry, and thus stifle his feelings. He had talent for singing, and thus was heartily received. Whilst singing a song, the words of it suddenly passed from his memory; and instead, the only lines he could call to mind were, the last verse of this hymn:

'Come, Holy Spirit, heavenly Dove, With all Thy quickening powers,' etc.

He returned home humbled and sad; sought Divine pardon, obtained peace, and dedicated his life and powers to Jesus Christ.

177. Lord God, the Holy Ghost.—Acts ii. 1-4.

By James Montgomery: a noble Whitsuntide hymn; comprehensive, instructive, inspiring. It appeared first in Cotterill's Hymn Book, Sheffield, 1819; next in the author's Christian Psalmist, 1825; and more recently in his Original Hymns, 1853, having as title, 'Descent of the Spirit.'

178. Granted is the Saviour's prayer.—Rom. viii. 26.

By C. Wesley, entitled, 'Hymn for Whitsunday.' It appeared in his *Hymns and Sacred Poems*, 1739, and contained ten verses; the last four being omitted. But as these are the marrow and application of the poem we insert the last here.

'Pain, and sin, and sorrow cease, Thee we taste, and all is peace; Joy Divine, in Thee we prove Light of truth and fire of love.' 179. Holy Spirit! pity me.—John xvi. 8.

By William M. Bunting; published in the Memorials of the author, 1870, and in the Supplement to the Wesleyan Hymn Book, 1876.

180. Away with our fears. -John xx. 22.

This is one of C. Wesley's most expressive and spirited odes; powerful in sentiment and attractive in metre. It is founded on, 'They were all filled with the Holy Ghost,' Acts ii. 4, and is from Hymns for the Promise of the Father.

181. Come, Holy Ghost, in love.—John xiv. 26.

A translation by Dr. Ray Palmer of the Latin hymn— 'Veni Sancte Spiritus,'—which appeared in the Andover Sabbath Hymn Book, 1858. It has generally been assigned to Robert II. of France; but has recently been claimed for Hermannus (Contractus). Archbishop Trench spoke of it as, 'The loveliest of all the hymns in the circle of Latin Sacred Poetry.' It is called 'The Golden Sequence,' and is in metrical form.

182. O Thou that hearest prayer.—Matth. vii. 11.

An excellent, well-known, and useful hymn, by John Burton. It appeared in the Baptist Magazine of 1824.

183. Eternal Spirit, come.—1 Cor. iii. 16.

By Chas. Wesley. This hymn is composed of parts of two other hymns published in *Hymns for the Promise of the Father*, 1746. It has been attributed, though wrongly, to A. M. Toplady.

184. Come to our dark nature's night.—John xv. 26.

One of George Rawson's beautiful and expressive hymns which appeared in *Psalms*, *Hymns*, etc., 1853, (commonly called *The Leeds Hymn Book*), where the first line reads:—

'Come to our poor nature's night.'

The substitution of dark for poor was by Bishop Bickersteth in the Hymnal Companion. The author, in his Songs of Spiritual Thought, (R.T.S.) has omitted the seventh verse. 'It is a hymn one prizes greatly.' 'Perhaps Mr. Rawson's best-known hymn.'

185. Gracious Spirit, dwell with me!—1 Cor. iii. 16.

By Rev. T. T. Lynch. It appeared in the author's Rivulet: A Contribution to Sacred Song, 1855. This publication created a great stir; and hereupon arose 'The Rivulet Controversy,'

which 'was aggravated and assumed greater importance,' says Miller, 'because seven eminent London ministers of the same denomination, put forth a statement in vindication of their friend and brother minister.' The poems of Lynch, as well as his prose works, display great culture, taste, independence of thought, and devoutness of spirit. This hymn was brought into congregational use through the Baptist Psalms and Hymns, 1858.

186. Our blest Redeemer, ere He breathed.—John xiv. 26. By Harriet Auber; published in her Spirit of the Psalms, &c., 1829. Mr. Lyte published a volume with a similar title in 1834, with which this must not be confused. Miss Auber's book contains several original hymns, of which this, entitled 'Whitsuntide,' is one. Bickersteth says it is a 'most beautiful hymn, the very rhythm of which is peace.' In verse 5, line 3, 'fault' is put in place of 'thought.'

187. Holy Ghost, dispel our sadness.—John xiv. 17.

Translated from Paul Gerhardt's German hymn, by John Christian Jacobi, and was published in his *Psalmodia Germanica*, 1725. It was afterwards amended by A. M. Toplady, and published in the *Gospel Magazine*, June, 1776, containing six verses.

188. Come, Holy Ghost, our souls inspire. -- John xv. 26.

This important hymn is a translation by Bishop Cosin, and appeared in his Collection of Private Devotions, 1627. In the revision of the Book of Common Prayer, in which Cosin took a considerable part, this hymn found a place; being for use in the service for the 'Ordering of Priests,' etc. It is 'thus the only metrical hymn sanctioned by the authorities both of church and state for use in the Church of England.' The authorship of the original (Veni Creator) has been a ground of much speculation. It has been attributed variously to Gregory the Great, to St. Ambrose, to Charlemagne, to Charles the Fat, &c. But it remains, and is likely to, an unsettled question. The Rev. S. W. Duffield has recently assigned it to Maurus Rabanus, and has dealt exhaustively with the question in his Latin Hymn-Writers and Their Hymns.

189. Father, if Thou my Father art.

The sighing of a yearning soul for the pardon, light, and love of God, by Chas. Wesley, and appeared in his *Hymns and Sacred Poems*, 1740. It bears the title, 'Groaning for the Spirit of Adoption.'

190. Creator Spirit, by whose aid.—Gen. i. 2.

This hymn is another rendering of 'Veni Creator Spiritus' (see Hymn 188) by John Dryden. These verses are selected from Dryden's hymn of 39 lines, published in his *Miscellanies*, Vol. III., 1693. This is perhaps the best and most acceptable version of this Latin ode.

191. Father of heaven, whose love profound.—Psa. cxlv. 1.

By Edward Cooper; in a Uttoxeter Selection of Hymns, edited by Thomas Cotterill, 1805. The hymn is there anonymous, but is attributed to Cooper by a clergyman—Rev. J. Wakefield, rector of Hughley—who knew the author personally. 'It was from his son, Henry, vicar of Barton-under-Needwood,' writes Mr. W. to us, 'that I learned that his father was the author of the hymn.'

192. To God be glory, peace on earth.—Luke ii. 14.

A translation of Gloria in Excelsis (see No. 78). It appeared in a Supplement to Tate and Brady's New Version of the Psalms, 1700, headed, 'The Thanksgiving in the Church Communion Service.' The hymns in this Supplement are said to be by Tate.

193. Father, in whom we live.—Rev. vii. 10.

By C. Wesley, and appeared in Hymns for those that seek and those that have Redemption, 1747, entitled 'To the Trinity.'

194. Father, throned on high.—1 John v. 7.

The first three verses of this composite hymn are by John Antes La Trobe, and appeared in his *Psalms and Hymns*, &c., new ed., 1852. The last verse is a translation from Lorenz T. Nyberg's German Hymn. This hymn has been much altered.

195. Come, Thou Almighty King.—2 Cor. xiii. 14.

This hymn, without good data, has been frequently attributed to C. Wesley. It was printed on a leaflet with two of C. Wesley's hymns, and has therefore been supposed to be his. But if his, why did he never claim it? Moreover, the metre is altogether unlike any used in Wesley's hymns. The Rev. Martin Madan published it in his Collection of 1763, and also gave Walter Shirley permission, it is said, to use it. But if Wesley's, why did Madan claim it? and if Madan's, why was it printed with Wesley's hymns six years previously? Most probably it does not belong to either of them. It appeared in G. Whitefield's Collection, about 1760 or 1761. It is written in imitation of the 'National Anthem,' and would not have

suffered in Christian sentiment had the second verse been omitted.—During the Revolutionary War in America, the British had taken possession of Long Island, and a body of troops had invaded a place of worship one Sunday morning, and insisted that the congregation should sing, 'God save the King.' In reply the people sang this hymn to the same tune.

196. We give immortal praise.—Psa. xxix. 1.

By Dr. Watts, appearing in his Hymns and Spiritual Songs, 1709, with the heading, 'A song of praise to the blessed Trinity.' The original hymn was constructed for private use; the pronouns being in the singular. These have been changed to the plural in order to adapt it to public worship.

197. Mighty Father, blessèd Son.—John iii. 9.

This devout and prayerful ode by Rev. J. S. B. Monsell, entitled 'Mystery,' was published in his *Spiritual Songs*, 1857. It comes to us unaltered, except line 3, verse 3, which originally read,

'Nor my head without my heart.'

We have here only a portion of this profound and beautiful hymn, it being from a sacred piece of 81 lines.

198. Heavenly Father, all creation.—Rev. xix. 5.

By Arthur T. Russell, and was included in Kennedy's *Hymnologia Christiana*, 1863, being No. 1282. Line 4, verse 1 reads,

'Maker of the sea and land.'

In each stanza the fourth line is followed by, 'Alleluia, Alleluia!'

199. O God of life, whose power benign.—Psa. xxx. 4.

This hymn was written by Arthur T. Russell, and inserted in Mr. Ernest Bunsen's Hymns for the use of the London German Hospital, 1848.

200. Infinite God, to Thee we raise.—Isa. vi. 3.

C. Wesley's version of the 'Te Deum' was first published in Hymns for those that seek and those that find Redemption, 1747. It is entirely distinct from John Dryden's version, although it has sometimes been ascribed to him. Seven verses are usually omitted.

201. Holy, holy! Lord God Almighty.—Isa. vi. 1-7. This sublime ascription of praise by Bishop Heber appeared in a posthumous volume entitled, Hymns Written and Adapted to the Weekly Church Service, 1827, edited by his widow and

Dean Milman. It is founded on Rev. iv. 8, and has the grand swell of an anthem. Its popularity has been increased by the appropriate and inspiring tune—'Nicæa,' composed by Dr. Dykes—to which it is sung. It appears to have been made expressly for Heber's 'Trinity' hymn, and the name of it has a direct historic reference. Nicæa, in Asia Minor, was the place where an Æcumenical Council was held in 325, A.D.; at which the Arian controversies were dealt with, and the doctrine of the Trinity became a recognized dogma.

Ver. 1, line 2, orig. read, 'Early in the morning,' &c. Ver. 2, line 4, 'Who' is inserted in place of 'which.'

202. The heavens declare Thy glory, Lord.

This admirable version of Psalm xix., by Dr. I. Watts, may be regarded as one of his finest Psalm-renderings. It is in his Psalms, 1719, headed, 'The Books of Nature and of Scripture Compared; or, The Glory and Success of the Gospel.'

203. O God, who didst Thy will unfold.—1 Sam. xxviii. 6. By Josiah Conder; in the Congregational Hymn Book, 1836, which he edited for the Congregational Union. This hymn was afterwards included in his Choir and Oratory, 1837.

204. How precious is the book divine.

By John Fawcett, and is found in his Hymns Adapted to the Circumstances of Public Worship and Private Devotion, 1782. Title, 'Thy Word is a lamp,' etc., Psalm exix. 105. The original has only six verses; one being inserted after the fifth, as found in the Congregational Hymn Book, 1859.

205. A glory gilds the sacred page.—Psa. cxix. 130.

By William Cowper. It was inserted in the Olney Hymns, 1779, with the title, 'The light and glory of the Word.' The third verse originally stood first, and certainly presented thus a more natural order and sequence of thought; the source of the 'light and glory' being first made known. The hymn is a true transcript of the poet's own experience. From Dec. 7, 1763 to July 1764, he seems to have been under deep conviction of sin and in despair of mercy. He even made some attempts to destroy himself, but was graciously preserved. He believed he had committed 'the unpardonable sin.' In July 1764 he found a Bible on a bench in the garden, and opened it to what happened to be John xi. He was much moved, and searched the sacred pages with deep interest. He came upon Rom. iii. 25. Here the light broke upon him, and

he 'received strength to believe.' 'I believed,' said he, 'and I received the Gospel.' In this way the grateful and heavenly light, which he describes in this hymn, filled and blessed Cowper's soul.

206. Before Thy mercy-seat, O Lord.—Col. iii. 16.

The prayer of an earnest soul 'For an understanding of the Scriptures.' It was written by William H. Bathurst, and appeared in his *Psalms and Hymns for Public and Private Use*, 1831. Alterations have been inserted in two of the verses as follows:—

Verse 3, line 3,

'And teach us as we read to feel.'

Verse 5, lines 2-4,

'O may we safely go
To those fair realms where love provides
A final rest from woe.'

207. Father of mercies, in Thy Word.—Psa. xix. 7-10. Entitled, 'The excellency of the Holy Scriptures.' Written

by Anne Steele, and published about 1760 in a volume of *Poems*, etc., by 'Theodosia.' The original has 12 verses.

208. Lamp of our feet, whereby we trace.—Psa. cxix. 105. This striking hymn by Bernard Barton, containing a number of images or metaphors of the Divine word, was published in the author's *Devotional Verses Founded on Texts of Scripture*, 1826. The original has 11 verses.

209. Come, Holy Ghost, our hearts inspire.—2 Pet. i. 21.

Chas. Wesley's choicest Scripture chant, found in his Hymns and Sacred Poems, 1740, bearing the title, 'Before Reading the Scripture.' No hymn in our language, perhaps, has been more fully and sacredly devoted to its original purpose, and none better fitted for it. It has probably held its place as a chant, especially in Methodist sanctuaries, as no other hymn or Psalm has done. Line 1, ver. 3, originally read,

'Expand Thy wings, prolific Dove.'

210. Almighty God! Thy word is cast.—Mark iv. 20.

By John Cawood; no date is given in the author's MSS., but his son considers it was written about the year 1815. It is in Cotterill's Selection of Hymns, 1819. In Lyra Britannica it is entitled, 'Hymn after Sermon.' It has undergone important variations.

211. Spread, O spread, thou mighty word.—2 Thess. iii. 1. From a German hymn by Johann F. Bahnmaier, which is

frequently sung at missionary meetings in Germany, especially in Würtemberg. The translation is by Catherine Winkworth, and is in the second series of her Lyra Germanica, 1858.

212. O Word of God incarnate.—Prov. vi. 23.

By Bishop W. W. How. It is a hymn of great power and beauty, and is taken from the Supplement to Morrell and How's *Psalms and Hymns*, 1866. It is remarkable for its choice expressions, and for the largeness of its prayerful utterances.

213. Holy Father, Thou hast given.—Psa. cxix. 130.

Written by William Bruce; and printed in the *Presbyterian Hymnal* from the manuscript furnished by the author. He afterwards inserted it in his *Hebrew Odes*, 1874, headed, 'Thy word giveth light.'

214. Deep in the dust before Thy throne.

Entitled, 'The First and Second Adam,' and based on Romans v. 12, etc. The hymn is by Dr. I. Watts, and appeared in his *Hymns and Spiritual Songs*, 1709.

215. Arise, my tenderest thoughts, arise.

By P. Doddridge; dated in the MSS., June 10, 1739; and entitled, 'Beholding transgressors with grief,' Psalm exix. 136, 158. It was published in the author's *Hymns*, 1755.

216. What shall the dying sinner do.—Rom. i. 16.

By Dr. I. Watts; published in his *Hymns and Spiritual Smgs*, 1709, and bears the title, 'The Gospel the Power of God to Salvation.' The original contains 6 verses.

217. How helpless guilty nature lies.—1 Cor. vi. 2.

By Anne Steele, and was published in the third volume of her *Poems*, etc., by her friend, Dr. Caleb Evans, 1780. There is a short metre modification of this hymn in the Methodist Episcopal *Hymnal*. It has six verses and its title is: 'The Necessity of Renewing Grace.'

218. How sad our state by nature is.—Rom. vii. 24, 25.

By Dr. I. Watts; appearing in his Hymns and Spiritual Songs, 1709, with the title, 'Faith in Christ for Pardon and Sanctification,' verse 5 being omitted. This hymn has a remarkable history, and has borne Gospel blessing to many lives. Dr. Spencer, in his admirable Pastor's Sketches, relates the case of a young woman in deep spiritual anxiety for a long time. He called one evening on his way to church: 'I would aid you most willingly,' said he, 'but I can do you no good.' 'I do not think you can,' said she calmly, 'but I hope you will still come

to see me.' In the church they sang the hymn with the closing verse—

'A guilty, weak, and helpless worm.'

Next day she said, 'The way of salvation all seems to me perfectly plain. My darkness is all gone. All is light to me. I see my way clear; and I am not burdened and troubled as I was. I saw that I had nothing to do but trust in Christ. I sat all the evening just looking at that hymn. It is so light and makes me so contented.'—Dr. P. Doddridge, conversing one day with his pupils at Northampton on the various ways in which Christians meet death, said, 'I wish that my last words may be those lines of Watts:—

"A guilty, weak, and helpless worm, On Thy kind arms I fall."

219. Enslaved to sense, to pleasure prone.—Gen. iii. 17. Chas. Wesley's, entitled, 'Grace Before Meat,' and appeared in his *Hymns and Sacred Poems*, 1739.

220. Long have I seemed to serve Thee, Lord.—Psalm li. 17.

From C. Wesley's Hymns and Sacred Poems, 1740, headed, 'The Means of Grace.' It was composed at the time of the disputes between the Wesleys and the Moravians, some of the latter having accepted Antinomian doctrines, whilst some of the Wesleyan adherents unduly exalted the means of grace.

221. How heavy is the night.

By Dr. I. Watts; in Hymns and Spiritual Songs, 1709. It is suggested by 1 Cor. i. 30: 'Who was made unto us,' etc.

222. Father of omnipresent grace.—John vi. 44.

This hymn, by C. Wesley, first appeared in *Hymns for the Use of Families*, 1747. Although it cannot be said to be of high poetic order, still it is valuable as setting forth clearly and pungently the utter sinfulness and needs of mankind.

223. Father, whose everlasting love.—Rom. v. 8.

Found in C. Wesley's Hymnson God's Everlasting Love, 1741. It appears to have been written during the Calvinistic controversy, and originally consisted of 27 verses. It is a most acceptable hymn in Methodist circles, and is beautiful in sentiment, as well as powerful in doctrine.

224. Shepherd of souls, with pitying eye.—Psalm cxlii. 4. By C. Wesley, entitled, 'For the outcasts of Israel.' It

was published in Hymns for those that seek and those that have Redemption, 1747. Some of its lines exhibit a dark picture of English heathenism a century ago, as well as now. Stanza 3 (omitted) begins,

'Wild as the untaught Indian brood, The Christian savages remain,' &c.

225. When I survey the wondrous cross.

Entitled 'Crucifixion to the world by the cross of Christ,' by Dr. I. Watts. It is based on Gal. vi. 14, and appeared in the author's Hymns and Spiritual Songs, 1709, containing five verses. A writer in the Oxford Essays says, and perhaps with good reason, 'It is Watts' finest hymn.' It is a beautiful expression of a saintly soul's entire consecration to God; although multitudes sing it who never intend its sublime truths to be realised in their lives. It has been fruitful in fiscal anecdotes, but these we deem altogether unsuitable for these pages. The sublime teachings of the hymn carry the thought into a higher and purer realm than that of finance.

226. Jesus, Thou all-redeeming Lord.—1 Cor. xvi. 9.

In Chas. Wesley's Hymns and Sacred Poems, 1749. It contains 18 verses in the original, and appears to have been written in anticipation of one of those great open-air demonstrations which brought such unspeakable good to the careless multitudes of that day. It is headed, 'Before Preaching to the Colliers in Leicestershire.'

227. Plunged in a gulf of dark despair.—Rom. v. 6.

Dr. Watts', with the title, 'Praise to the Redeemer.' It appeared in Hymns and Spiritual Songs, 1709. Three verses are omitted, but this does not impair the usefulness of the hymn. Of this and several others, the author says, 'I hope the reader will forgive the neglect of rhymes in the first and third lines of the stanzas.' This hymn is sufficient to prove that such rhyme is not necessary to the loftiest poetical composition. It has been a source of great comfort to the penitent seeker and to the dying saint.

228. Infinite, unexhausted Love.—Eph. iii. 19.

Entitled, 'After a Recovery,' by Chas. Wesley, and appeared in his Hymns and Sacred Poems, 1749. The original has 18 verses, the first commencing,

<sup>&#</sup>x27;O what an evil heart I have,' &c.

229. Approach, my soul, the mercy-seat.—Heb. iv. 16.

This expressive hymn is by John Newton and was published in the Olney Hymns, 1779, with the title, 'The Effort.' 'Newton's compositions are clear and evangelical in their sentiments.'

230. Praise to the Holiest in the height.—Psa. cl. 1.

By John H. Newman. It is part of a mystical but remarkable dramatic poem: The Dream of Gerontius. It purports to contain the experiences of Gerontius after death; and this hymn is a choral part sung by angelic spirits. The poem appeared in the author's Verses on Various Occasions, 1868.

231. Not all the blood of beasts.—Heb. ix. 12-14.

By Dr. I. Watts, entitled 'Faith in Christ our Sacrifice,' and appeared in Hymns and Spiritual Songs, 1709. This expressive and spirited hymn has been of great benefit during the 180 years of its history. Mr. G. J. Stevenson, M.A., records the following incident:—A colporteur was one day offering Bibles in the Jews' quarter, East London, when a Jewess informed him that if any of their people bought one, and became converts to Christianity, they would again return to, and die in the faith of Abraham. The Bible-man said, that when a city missionary, he was induced to call on a dying Jewess. She had once been wealthy and kept her carriage, but was reduced to poverty by becoming a Christian. One day a hymn-book leaf came to her house around some butter; and she read thereon,

'Not all the blood of beasts, On Jewish altars slain,' &c.

The words haunted her; she could not dismiss them. She fetched out of her box a copy of the Bible, and read it till she found Jesus Christ, as the Lamb of God that taketh away the sin of the world. She became a convert to Christianity. Her husband divorced her, went to India, married again, and died. She lived in much poverty, did not renounce her faith in the crucified Lord, but died triumphing in the precious thought that,

'—Christ, the heavenly Lamb, Takes all our sins away.'

232. Now begin the heavenly theme.—Eph. v. 19.

The authorship of this hymn is an uncertain matter. It appeared in a Selection of Hymns, edited by J. Edwards, of Leeds, 1756. It has been assigned to John Langford, because

it appears in his *Hymns*, 1783. But it is not there marked as his; though in the preface he intimates that he has marked those composed by himself. It has likewise been attributed to Dr. William Langford [1704—1775], but without a tittle of evidence.

233. Cling to the Crucified !—1 John ii. 28.

By Horatius Bonar, D.D., and was published in his Bible Hymn Book, 1845. It also came out in the first series of Hymns of Faith and Hope, 1857. The original of line 8, ver. 2, reads,—'That love shall never change.'

234. O Jesus, Thou art standing.—Rev. iii. 20.

A beautiful and most suggestive hymn by Bishop How. It was published in 1866, in the Supplement to Morrell and How's Psalms and Hymns. Dr. Bickersteth says, 'This hymn has won its way by its pleading pathos.' And Rev. James King predicts that it will become classic. Holman Hunt has a celebrated picture: 'The Light of the World.' It represents the Saviour knocking at the door (Sol. Song v. 2). He stands, with bowed head, listening. Across the door vines have grown; it is long since it was unclosed. He holds in His hand a lantern from which the rays fall on some fruit which has dropped ungathered. His back is toward the light of the rising moon. This hymn is a striking comment on the picture.

235. Hail, Thou once despised Jesus !- Mark xv. 18.

By John Bakewell. This hymn appeared in a fragmentary form in Hymns Addressed to the Holy, Holy, Holy Triune God, 1757. Also in an enlarged edition of Madan's Hymn Book, 1760. The author, according to Duffield, gave the hymn to Toplady, who was an intimate friend, and who after making several alterations published it in his Psalms and Hymns, 1776. A somewhat heated controversy raged for awhile in America, at the time of the publication of the Methodist Episcopal Church Hymn Book, over the term 'Galilean King,' in the second line. 'Behold, how great a matter a little fire kindleth!'

236. See the blessed Saviour dying.—Matt. xxvii. 50.

By Albert Midlane. Written Oct. 5, 1856, during a walk amid the pensive shades and ancient ruins of Carisbrooke Castle, the quiet scenery of this famous spot being in beautiful harmony with the meek and quiet spirit of the Suffering Lamb. This piece appeared in the author's poems—Leaves from Olivet, 1864—containing seven verses, and entitled, 'The Willing

Victim.' The hymn here given consists of the last three stanzas of the poem, arranged so as to be suitable for public worship; the alterations being published by the author in his Gospel Echoes, 1865.

237. Would Jesus have the sinner die !—Luke xxiii. 34.

One of Chas. Wesley's most powerful odes, included in his Hymns on God's Everlasting Love, 1741, with the title, 'Jesus Christ, the Saviour of all men.' The original contains 18 verses, the first four being hymn 267. In the Primitive Methodist Hymn Book, 1853, the Rev. John Flesher inserted 'Jesus' for 'Adam' in second verse. The Hymnal Committee have scarcely improved it by going all the way back to Adam, even on Mr. Wesley's authority. This hymn, with many others, grew out of the fierce Calvinian controversy of Wesley's times.

238. The voice of free grace cries, 'Escape to the mountain.' —Gen. xix. 17.

The first verse and the refrain are from a hymn by Richard Burdsall; written about 1796, and inserted in his *Memoirs*, edited by Dr. John Lyth, 1884. 'Passing a public-house one day he overheard a song, the air of which so much struck his fancy that, although not gifted with the genius of poetry, he composed the following lines, which in a modified form have since acquired considerable popularity.' It has three verses, the second one being the first of our hymn. Verses 1, 3, begin respectively,

1. 'Now Jesus is risen,—the serpent's head bruised,' etc.

3. 'Our hearts filled with praise, and our mouths with thanksgiving,' etc. These verses are totally unlike, except in metre, any of the remaining four in the *Hymnal*. And it is probable therefore that the hymn, as we have it, was reconstructed either for Lorenzo Dow's book of *Spiritual Songs* (Liverpool), 1806; or for some early edition of Hugh Bourne's Hymn Books.

239. Say, sinner, hath a voice within.—Gen. vi. 3.

By Abigail (Bradley) Hyde, who said of it that it was 'written down from my lips by a young sister, when I was not able to hold up my head from the pillow.' It appeared in Nettleton's Village Hymns, 1824, with the inspired words, 'And the Lord said, My Spirit shall not strive with man for ever.'

240. Why will ye lavish out your years.—Luke x. 42. By Dr. P. Doddridge, and was published in his *Hymns*, 1755,

bearing the title, 'The care of the soul, the one thing needful.'
'Doddridge's hymns are distinguished by their unaffected piety and engaging sweetness.'

241. Deep are the wounds that sin has made.

Anne Steele's popular hymn, published in her *Poems Chiefly Devotional*, by Theodosia, vol. I., 1760, afterwards embodied in the *Bristol Hymn Book*, by Ash and Evans, 1769, initialed 'T.' The hymn has six verses, and is entitled, 'Christ, the Physician of souls;' founded on Jer. viii. 22: 'Is there no balm in Gilead? is there no physician there? why then is not the health of the daughter of my people recovered?'

242. While life prolongs its precious light.—2 Cor. vi. 2.

This impressive sacred poem by Timothy Dwight, D.D., is to be found in the author's edition of Watts' Psalms, with the preface-date, 1800, and title, 'Life the only Accepted Time.' It will be seen that the hymn here closes with a repetition of the second stanza. This is the device of some editor. The author closed the hymn with two verses which are omitted.

243. Come, sinners, to the Gospel feast.

Entitled, 'The Great Supper,' based on Luke xiv. 16-24. The original poem by C. Wesley has 24 verses. It is said that when Jesse Lee found all the churches of Boston (U.S.) closed against him, July, 1790, he borrowed a table and 'carried it himself to the friendly shade' of a historic elm on Boston common. There standing he sang this glorious Gospel invitation, and preached to thousands of eager listeners. It was published in 1747 in Hymns on Redemption.

244. Ho! every one that thirsts, draw nigh!

By C. Wesley. The original is a pungent paraphrase on Isaiah lv., and contains thirty-one verses. It was printed in the author's *Hymns and Sacred Poems*, 1740.

245. Sinners, obey the Gospel word.—Luke xv. 12, &c.

By C. Wesley; in *Hymns and Sacred Poems*, 1749. It offers a present salvation to every penitent, and represents the Triune Deity as waiting to welcome every comer. Its epigrammatic form of expression, and its simplicity and pathos, impart much beauty to the hymn.

246. Behold! a Stranger's at the door!—Rev. iii. 20.

An expressive and impressive appeal to the sinner to receive the gracious Saviour as a Guest, by Joseph Grigg. It

appeared in the author's Four Hymns on Divine Subjects, 1765, and contains 11 verses.

247. Return, O wanderer, to thy home !—Luke xv. 18, &c. By Thomas Hastings, first appearing in his *Spiritual Songs*, 1832. It was 'written at Utica after hearing a stirring revival sermon on "The Prodigal Son," where two hundred converts were present. The preacher at the close exclaiming with tender emphasis, "Sinner, come home! come home! come

248. Let every mortal ear attend.—Isa. lv. 1-3.

A solemn appeal by Dr. Watts, found in his Hymns and Spiritual Songs, 1709, headed, 'The Invitation of the Gospel; or, Spiritual food and clothing.'

249. O why should gloomy thoughts arise.—Jer. viii. 22.

'Believe, and be at peace,' written by Thomas Hastings. It appeared in *Hymns for the Use of the Methodist Episcopal Church* (U. S.), 1849. The third verse is a variation from the original, first introduced by Rev. J. Flesher, in P.M. *Hymn Book*, 1853.

250. The Spirit in our hearts.

By Bishop Henry U. Onderdonk; contributed to Hymns in the Protestant Episcopal Prayer-book, 1826. It was suggested by Rev. xxii. 17, 20, which also may be regarded as an ancient hymn of the Apostolic church. The last line of this hymn stood originally—

'Jesus, my Saviour, come!'

251. Welcome, welcome! sinner, hear!—Luke xiv. 17.

One of Josiah Conder's excellent pieces. It is found in the first Congregational Hymn Book, 1836; and also in the author's Choir and Gratory, 1837.

252. Why unbelieving ?—Matt. xiv. 31.

Taken from an American Revival Hymn Book, but the authorship of the hymn cannot be traced. It is a pathetic appeal, conveyed in pleasant rhythm, noble thought, and choice expression, and ought to come into extensive use.

253. To-day, the Saviour calls.—Matt. xi. 28.

By Samuel F. Smith and Thomas Hastings. The latter person wrote to Rev. W. F. Stevenson that this hymn was offered to him in a 'hasty sketch,' which he 'retouched' and printed in Spiritual Songs, 1831-3.

254. O comfort to the dreary.—Matt. xi. 28.

Composed by Josiah Conder, and first printed in the Congregational Hymn Book, 1836. It is also in his Choir and Oratory, 1837.

255. Come unto Me, ye weary.—Matt. xi. 28.

Written in 1864, by W. C. Dix, and contributed to *The People's Hymnal*, edited by Littledale and Vaux, 1867. It is a composition of considerable poetic excellence, and, aided perhaps by its metre, is likely to become increasingly popular.

256. Dying souls, fast bound in sin.—Acts iv. 20.

This hymn is ascribed to Thomas Hastings, in consequence of it being in his *Spiritual Songs*, 1831-2. But Professor Bird informs us that it is not to be found in Hastings' MSS.; the matter is therefore very doubtful.

257. Weary souls, that wander wide.—Matt. xi. 28.

By C. Wesley, and appeared in *Hymns on Redemption*, 1747, having as title, 'The Invitation.' Dr. A. Clarke, in his earlier ministry, frequently made use of this noble hymn.

258. From the cross uplifted high.—John vii. 37.

On the same theme and in the same metre as the last, by Thomas Haweis, and printed in his Carmina Christo, 1792.

259. Sinners, turn, why will ye die?

Chas. Wesley's, in his Hymns on God's Everlasting Love, 1741, based on Ezek. xviii. 31: 'Why will ye die, O house of Israel?'

260. What could your Redeemer do?—Ezek. xxxiii. 11.

A hymn on the same theme, and by the same celebrated author, as the preceding one.

261. Souls of men, why will ye scatter.—Isa. xxxv. 4.

By F. W. Faber, with the title, 'Come to Jesus.' It was published in his *Hymns*, 1862. Some Hymn Books begin at verse 3, and others omit verses 3, 4, 5.

262. Hark! the Gospel news is sounding.—Rom. v. 21.

By W. Sanders and H. Bourne. It appeared in the Large Hymn Book for the Use of the Primitive Methodists 1824. It has sometimes been called 'The Primitive Methodist Grand March,' from being much used at out-door processions. It was once being sung, at 'the dusk of eventide, in a little hamlet. A young man, full of spiritual anxiety, was leaning on a wall in the distance, and heard the joyous strains of the refrain,

'None need perish.' A responsive faith awoke in his soul, peace came, he dedicated his life to Jesus, and is now a minister of the Connexion.

263. Sinners, will you scorn the message !—Isa. lv. 3.

This hymn is said to be Jonathan Allen's. It appeared in Richard Pearsall Allen's Hymns Adapted to Public Worship, Collected from Various Sources, Exeter, 1801. Mr. Sedgwick, in his marked copy of Dobell's Collection, 1806, assigned it to Jonathan Allen; but he stated no reason for doing so. It is an excellent Gospel hymn, and its fervent and eloquent appeals have reached many hearts, and led them to a new life.

264. Come, ye sinners, poor and wretched.—Matt. ix. 12.

By Joseph Hart; published among his *Hymns*, etc., 1759, headed, 'Come and Welcome to Jesus.' This is a homely, but strong and touching hymn of appeal. The fourth line in the original is, 'Full of pity joined with power.' The hymn has several other verbal and literary alterations. The ven. Thomas Scott, the commentator, a little while before dying, quoted impressively the consolatory words,

'None but Jesus, can do helpless sinners good.'

265. Come to Calvary's holy mountain.—Joel iii. 18,

Written by James Montgomery, and appeared in Cotterill's Hymn Book, 1819, and in the Christian Psalmist, 1825, where it is entitled, 'A Fountain Opened for Sin and Uncleanness.' It also came out in Original Hymns, 1853.

266. Just as thou art, without one trace.—Rev. xxii. 17.

By Russell Sturges Cook; appearing in the American Messenger, March, 1850. Dr. Hellock states that Mr. Cook put it in his hands for insertion in the above-named publication. It reads not unlike a sequel to Charlotte Elliott's celebrated hymn.

267. See, sinners, in the Gospel glass.—Matt. xi. 28.

It is found in Chas. Wesley's Hymns on God's Everlasting Love, 1841, and taken from the same poem as hymn 237.

268. Come, O come, thou vilest sinner.—Jer. viii. 22.

The author is unknown. It appeared in Hugh Bourne's General Collection of Hymns and Spiritual Songs, enlarged and improved, 1818. But it is not in his former issue of 1812. Three quaint stanzas are omitted. This old fashioned piece has been the birth-song of many souls. In 1828, Thomas Fairley read this hymn, and its 'Come, O come!' and 'Welcome, welcome!' were a balm to his wounded soul. He found rest in

the Saviour. His brother William visited him and he sang his 'Welcome, welcome!' etc., to him. Thus William found peace.—Rev. W. Clowes preached in Leeds in a Mr. Sampson's warehouse. 'Here the devil and Sampson gained a temporary advantage over me.' The false cry that the building was falling caused many to rush to the door, to fall one over another, and to attempt to jump through the windows. 'Yet all were preserved from harm, and restored to composure by my singing,

"Come, O come, thou vilest sinner," etc.'

269. Wherewith, O God, shall I draw near?—Micah vi. 6-8. By C. Wesley; published in *Hymns and Sacred Poems*, 1740. The hymn has several variations, and 4 verses are omitted. It is a fine lyric, possesses considerable poetic power, and sets forth, with great impressiveness, the sinner's lack of merit and the loving Saviour's atonement and effectual pleading.

270. When, gracious Lord, when shall it be ?—Col. ii. 9.

By the same author, and appeared in the series of Hymns and Sacred Poems, dated 1742, entitled, 'Come, Lord Jesus.' The original piece contains 13 verses. Here, as in other of Wesley's hymns, there are some verbal alterations, many of which were introduced by John Wesley. Milton in his Samson Agonistes has the following line,

'O dark, dark, dark, amid the blaze of noon!'

which undoubtedly suggested lines 3 and 4 in verse 2.—The wife of the Rev. Daniel Isaac was a saintly woman. She passed through a painful illness, but was uncomplaining and patient. During her last suffering night, she was heard quietly repeating,

'When, gracious Lord, when shall it be, That I shall find my *Home* in Thee?'

271. My God, my Father, dost Thou call?—Ezek. xvi. 8. It was composed by E. H. Bickersteth for the London Church Mission, 1874, and afterwards appeared in the Hymnal Companion, enlarged ed., 1880, which the author edited.

272. God of my life, what just return!—2 Kings xx. 1-11. C. Wesley's; in *Hymns and Sacred Poems*, 1739, bearing the title: 'After a Recovery from Sickness.' The hymn, which contained 17 verses, appears to have been suggested when recovering from a severe and dangerous illness at Oxford in 1738, the year of his conversion. There was, perhaps, before his grateful mind the case of Hezekiah. 'These stanzas,

in sublimity of thought and strength of expression,' says Stevenson, 'surpass Addison's fine hymn, written under similar circumstances, which commences,

"When rising from the bed of death."

273. Show pity, Lord; O Lord, forgive.

It is found in Dr. Watts' Version of the Psalms, 1719. It is a rendering of Psalm li., entitled, 'A Penitent Pleading for Pardon.' The original of verse 2, line 1, reads,

'My crimes are great, but don't surpass.'

A young man once complained of the hardening effect of a severe sermon on sin which he had heard. He was requested to read this hymn. Soon his feelings overpowered him and he could proceed no further than the words, 'I am condemned, but Thou art clear.' He burst into tears, left the room, and became a totally changed life.

274. O Thou that hear'st when sinners cry.

By Dr. Watts; the second part of the metrical version of Psalm li., Hymn 273 being the first part.

275. O that my load of sin were gone!

Published in *Hymns and Sacred Poems*, 1742, by C. Wesley, and based on Matthew xi. 28. It contained fourteen verses.

276. Lord, I was blind! I could not see.—Luke vii. 22. By William Tidd Matson, and appeared in his *Inner Life*,

1867, written during his ministry at Gosport.

277. With broken heart and contrite sigh.—Luke xviii. 13. By Cornelius Elven; composed Jan., 1852, whilst holding revival services in the Baptist Chapel, Bury St. Edmunds. It is founded on the Publican's prayer. The people sang it, and it became popular. In 1858 it appeared in Psalms and Hymns for the Use of the Baptist Denomination.

278. Jesus, the sinner's Friend, to Thee.

One of C. Wesley's penitential hymns, published in his Hymns and Sacred Poems, 1739. It contained 13 verses, and is based on Gal. iii. 22. The strong doctrinal teaching and pungent language of verse 3 is supposed to be borrowed from divines like Bishop Hall, who said that 'man, when left to himself, is half a fiend and half a brute;' or William Law, who styled man 'a motley mixture of the beast and the devil.'

279. Come, O Thou all-victorious Lord.—Jer. xxiii. 29.

From C. Wesley's Hymns and Sacred Poems, 1749, headed, 'Written before preaching at Portland.' It was composed

during the author's visit to Portland, June, 1746. The chief occupation of the residents is that of quarrymen, and the hymn was designed specially to attract their attention. This is particularly seen in the words,

'Strike with the hammer of Thy word,' &c.

280. Come, let us to the Lord our God.

By John Morrison, and appeared in Scotch Paraphrases, 1741. It is founded on Hosea vi. 1-3.

281. Out of the depth of self-despair.

By C. Wesley; a metrical version of Psalm cxxx. It has 8 verses in *Hymns and Sacred Poems*, 1740.

282. O that Thou wouldst the heavens rend.—Isa. lxiv.

283. Jesus, Redeemer, Saviour, Lord.—Mark x. 26, 27.

These two grand hymns form one poem, by C. Wesley, in his *Hymns and Sacred Poems*, 1740; entitled, 'A Prayer against the power of sin.' These powerful lyrics, discoursing as they do on one grand theme in continuous thought, should be read together in order to realise their full value.

284. Come, humble sinner, in whose breast.—Esther iv. 16. By Edmund Jones, written about 1777, and published in Rippon's Selection of Hymns, 1787, with the title, 'The Successful Resolve.' Verse 2, line 2, originally read,

'Hath like a mountain rose.'

The author, who resided in a humble cottage at the base of a mountain, surrounded by other hills, would naturally put this simile of the mountain into the mind of the penitent, in relation to his sinful difficulties.

285. Alas! and did my Saviour bleed?—Luke xxiii. 44-46. By Dr. I. Watts; in his *Hymns and Spiritual Songs*, 1709. It has the title, 'Godly sorrow arising from the sufferings of Christ.' The hymn is much improved by the omission of verse 2, and by the alteration of line 3, verse 3, from

'When God, the Mighty Maker, died.'

It is a deservedly popular hymn, and has been much used by Methodists at Communion services.

286. Jesus, if still Thou art to day.—Mark i. 40.

287. While dead in trespasses I lie.—Eph. ii. 1.

By C. Wesley; in *Hymns and Sacred Poems*, 1740. These two hymns form one poem containing 21 verses, two being here omitted. The poem takes a clear, trustful view of the saving and sanctifying power of the Lord Jesus.

288. O Lord, turn not Thy face away.—Psa. lxi. 1, 2.

This is a kind of cento; a modernised version, by Heber and others, of John Marckant's hymn (about 1560). It came out in the first complete edition of Sternhold and Hopkins' Psalter, 1561. In its present form it appeared in Heber's Hymns, 1827, and is a general favourite during the Lenten services in the Anglican Church. Doubt exists as to the authorship, some assigning the hymn to John Mardley.

289. Lord, like the publican, I stand.

Written at Seacombe, Oct. 4, 1831, by Thomas Raffles. It is in the author's Selection of Hymns, 1853; with the text: 'God be merciful to me a sinner,' Luke xviii. 13. It was probably first used after Dr. Raffles had preached from the motto-text.

290. When, wounded sore, the stricken soul.—Psa. cxlvii. 3. A pathetic hymn by Cecil F. Alexander, touchingly expressive of the deep trouble of the contrite soul while yet unpardoned and uncleansed. It appeared in her Hymns Descriptive and Devotional, 1858. Its title is, 'Touched with the feeling of our infirmities.'

291. O for that tenderness of heart.

Chas. Wesley's; in his Short Hymns on Select Passages of Holy Scripture, 1762. It is suggested by 2 Kings xxii. 19, 20.

292. Mercy alone can meet my case.—Psa. vi. 4.

A deservedly valued hymn, by James Montgomery; in his Christian Psalmist, 1825; also in his Original Hymns, 1853.

293. Let the redeemed give thanks and praise.—2 Cor. ix. 15.

By C. Wesley; in *Hymns for the Use of Families*, 1767. The hymn, containing 10 verses originally, has been re-arranged.

294. O that I could my Lord receive.—Psa. lxi. 2.

This also comes from C. Wesley's Hymns for the Use of Families, 1767; two verses being omitted, and the last one altered. 'Numberless examples,' says H. Moore, in his Life of Wesley, 'might be given of the genius and taste of Rev. C. Wesley; but, however unfashionable it may appear, I cannot but give the palm to his Family Hymn Book.' A Mr. S. Bellamy, of Nottingham, at eighty years of age and completely prostrate by feebleness, was asked if he wanted anything. He answered, 'Hey, bless thee,

"Nothing I ask or want beside, Of all in earth or heaven, But let me feel His blood applied, And live and die forgiven."

295. O Thou, whose tender mercy hears.—Psalm li. 4.

The fervent and expressive outbreathing of a contrite soul by Anne Steele; included in her *Poems* by 'Theodosia,' 1760, entitled, 'Absence from God.' In the Meth. Epis. Church *Hymnal*, America, the metre has been changed from common to short.

296. Behold a sinner at Thy feet.—Jer. xvii. 14.

This hymn is made up of 493 and 118 in the P. M. Large Hymn Book, 1824, the last verse of the former being here omitted. It is of the joint authorship of Hugh Bourne and William Sanders.

297. Ah! whither should I go?

Suggested to Chas. Wesley's mind by 1 Tim. ii. 4,—'God will have all men to be saved.' The original has 16 double-verses, and was published in Hymns on God's Everlasting Love, 1741.

298. When shall Thy love constrain.—Psalm cxvi. 7.

By some means this has become one of Chas. Wesley's most popular hymns. It appeared in *Hymns and Sacred Poems*, 1740, entitled, 'Resignation;' having 22 verses, and commences,—

'And wilt Thou yet be found,' etc.

299. Oppressed with sin and woe.—Psalm xxv. 2.

This hymn appeared in Wuthering Heights and Agnes Grey, by Ellis and Acton Bell (Emily and Anne Brontë), sisters of Charlotte Brontë. It is Anne's hymn, and was revised, with biographical notes, by Charlotte, in 1850. In giving a brief sketch of her sisters, she supplies this and several other poems by Anne. This is entitled 'Confidence,' and contains 6 verses. Charlotte's note appended is, 'My sister had tasted the cup of life, as it is mixed for that class termed "Governesses."

300. O that I could repent.—Jer. xiv. 7-9.

It bears the title, 'For one Fallen from Grace.' It is by Chas. Wesley, and appeared in his Hymns and Sacred Poems, 1749. Many of Wesley's hymns impress us with the idea, historically correct, that there was a lamentable amount of backsliding in those days. Numerous lapses would be likely

to ensue after great religious excitements. The original poem contains twelve verses.

301. Out of the deep I call.—Psalm cxxx.

By Sir Henry W. Baker, bart. It was published in the Appendix to Hymns Ancient and Modern, 1868. 'This and 907 are two exquisite examples,' says Rev. J. Ellerton, 'of the Christian use of the Psalter.'

302. Jesus, Lover of my soul.—Psalm xci. 4.

The finest, the most widely popular, and the most warmly admired of all the Wesleyan hymns. It is found in Hymns and Sacred Poems, 1740, entitled, 'In Temptation.' It is somewhat remarkable that John Wesley did not include this splendid hymn in his large Hymn Book For the Use of the People called Methodists, 1780. But the Rev. G. Osborn, D.D., remarks that this omission must by no means be interpreted to imply that Mr. Wesley deemed it inferior to those which he did insert. For when he published his Pocket Hymn Book, 1785, in which this hymn found a place, he states that the hymns therein contained were 'no way inferior' to those in the Book of 1780, and were only kept out by want of room; or by his fear that they were too deep for ordinary congregations. Verse three, usually omitted from Church Hymn Books, we here take the liberty to insert. In the Hymnals it would duly follow verse 4:—

'Wilt Thou not regard my call?
Wilt Thou not accept my prayer?
Lo! I sink, I faint, I fall—
Lo! on Thee I cast my care.
Reach me out Thy gracious hand!
While I of Thy strength receive,
Hoping against hope I stand,
Dying, and, behold, I live!'

'The one central, all-pervading idea of this matchless hymn,' says G. J. Stevenson, M.A., 'is the soul's yearning for its Saviour. The figures of speech vary, but not the thought. In one line we see a storm-tossed voyager crying out for shelter until the tempest is over. In another line we see a timid, fearful child nestling in its mother's arms, with the words faltering on its tongue—

"Let me to Thy bosom fly!"

The whole hymn is at once a confession and a prayer. It is a prayer in metre. And no man is prepared to sing these words aright unless his soul is filled with deepest and most earnest

longing after the Lord Jesus. Millions have sung it, and will be singing it when the millennial morn breaks.' H. W. Beecher once said, 'I would rather have written that hymn than have the fame of all the kings of the earth, or than hold the wealth of the richest man in New York. That hymn will go on singing until the last trump brings forth the angel-band; and then I think it will mount up on some lip to the very presence of God.'-One Sabbath eventide, near the close of the Rev. C. G. Finney's life, he was walking in the College grounds with Mrs. Finney. Evening service in the adjoining church was commencing. All around was calm, peaceful, inspiring. But now the silence was delightfully broken, and music, with the voice of song, pours forth in enchanting strains. The familiar words of this 'lay of holy love' came to Finney's saintly soul with a new and fuller meaning. He devoutly joined in spirit the congregation of worshippers. The night came, but before the next morning's dawn, the prayer was fully answered, and he was for ever in the Saviour's bosom !-Some years ago a godly mother lay dying, and almost breathless began to repeat, 'Hide me, O my Saviour, hide, Till the storm — 'The daughter by her bed-side continued the words,—

> Till the storm of life is past; Then into the haven guide, O receive my soul at last!'

'Yes, yes,' said the mother, 'Now into the haven!' And peacefully her spirit passed home to God.—A vessel was on fire in the Irish Channel; and in the confusion a father got separated from his wife and child. He was rescued from drowning and carried to Liverpool. The mother and child were carried overboard, but she clung to a fragment of the wreck. That same afternoon a vessel from Newport (Mon.) to America was passing along. The sea was calm and the passage slow; and just now the captain observed what appeared a floating human life. A boat was sent out and was watched with intense interest. Coming within hearing distance of the object they heard a gentle voice sweetly singing,

'Hide me, O my Saviour, hide,' etc.

The All-protecting God answered the prayer. She was rescued, and borne by the vessel safe to America, where her rejoicing husband soon afterwards joined her.—In *The Story Lizzie Told*, by Mrs. Prentiss, Westminster Abbey appears as a 'big church,' 'just as full as it could hold.' 'Then all of a sudden, they burst out a-singing. Father showed me the card, with

large letters on it, and, says he, "Sing, Lizzie, sing." And so I did. It was the first time in my life. The hymn said—

"Jesu, Lover of my soul, Let me to Thy bosom fly;"

and I whispered to father, "Is Jesus God?" "Yes, yes," said he, "sing, Lizzie, sing."

303. Sinful, sighing to be blest.—Luke xviii. 13.

For 'The Penitent,' by John S. B. Monsell; appearing in his *Spiritual Songs*, etc., 1857. The original has 6 verses, commencing,

'Holiness! I've none to plead.'

It is a most expressive and touching penitential hymn. Apter uninspired words could not be put into the contrite seeker's lips.

304. Jesus, I rest on Thee.—Matt. xi. 28, 29.

Written by James Deck, and has some slight alterations in verse 2, lines 3, 4; but these he sanctioned. It appeared in his *Hymns and Spiritual Songs*, 1842. It is a consolatory and inspiring hymn for the penitent.

305. I could not do without Thee.—John xv. 5.

Written May 7, 1873, by the beloved Frances R. Havergal, and published in *Under the Surface*, 1875, consisting of 6 verses. Bishop Bickersteth, with her approval, altered lines 7, 8, verse 2, from

'And weakness will be power, If leaning hard on Thee.'

'Loneness,' verse 4, line 3, replaces 'loneliness' for the purpose of metre. The hymn is a wonderful transcript of her saintly life and early death.

306. I lay my sins on Jesus.—Isa. liii. 4.

By Dr. H. Bonar, and inserted in his Bible Hymn Book, 1845. This beautiful poem re-appeared in Hymns of Faith and Hope, 1857, having as title, 'The Substitute.' It is founded upon portions of a Latin hymn of about the fourteenth century.

307. Let the world their virtue boast.—1 Cor. ii. 2.

This well-known penitent's hymn is by Chas. Wesley. It was inserted in *Hymns and Sacred Poems*, 1742. The writer's intense convictions of the sinner's total unworthiness are expressed here with great force, and much emphasized by the repetition of the last two lines of each verse; but the abundant comfort of this refrain is that it recognises a loving Saviour.

The author's only daughter, when dying in her mature years at Bristol, realized the value of this couplet. When unable to converse with her friends, she was repeating,

'I the chief of sinners am, But Jesus died for me.'

When near his death, John Wesley made frequent and varied use of the same expression, and this influenced many others. The Rev. James Methley, Methodist minister, as he lay dying (Oct. 31, 1861) said, 'I know the import of the couplet which Mr. Wesley quoted when heaven flooded his soul with supernal light.'

308. Lamb of God, for sinners slain.—Heb. xii. 2.

Another of Chas. Wesley's penitential pleas; found in *Hymns and Sacred Poems*, 1742, with 6 verses, entitled, 'Looking unto Jesus.'

309. God of my salvation, hear.—1 Pet. iii. 18.

From the same author and source as the above; and entitled, 'After a Relapse into sin.' Three verses are omitted.

310. God of pity, God of grace.—1 Kings viii. 30.

By Eliza F. Morris; appearing in her volume, *The Voice* and the Reply, 1858, with the title, 'The Prayer in the Temple.' It was written Sept. 4, 1857.

311. Rock of Ages, cleft for me.—Exod. xxxiii. 22.

By Augustus M. Toplady. Four lines of this remarkable hymn appeared in the Gospel Magazine, Oct., 1775, as a portion of an article entitled, 'Life a Journey;' and the whole came out in the same periodical in the following March, with the title, 'A Living and Dying Prayer for the Holiest Believers in the World.' This hymn, so universally loved, so blessed to multitudes of souls, was, perhaps with its title, designed as an attack upon Wesley's doctrine of 'Christian Perfection.' It has several verbal alterations. The originals are here given :- Ver. 3, line 5, 'Foul I,' &c. Ver. 4, line 1, 'Whilst I,' &c.; line 2, 'When mine eye-strings close,' &c.; line 3, 'Soar through tracts,' &c. 'The imagery in this hymn merits a Bible-Reading of its own. Cf. Ps. xxvii. 15; Exod. xvii. 5, 6; Num. xx. 11; Exod. xxiii. 22; Ps. xxvii. 5; Isa. ii. 10; 1 Cor. x. 4; John xix. 34; 1 John v. 6; the metaphors of which will read in the order generally in which they are found in the hymn.' Its language is highly figurative; but the figures are in some cases confused and incongruous: Thus the Rock and the pierced side are a mixing of figures; the cleft is

a hiding-place and a cleansing; the cleansing and curing are made one act, etc. Yet it is a grand poem. It is, as Dr. Pusey says, 'the most deservedly popular hymn, perhaps the very favourite.' It has been voted by 3,500 readers of the Sunday at Home, as the most valued hymn in the English language, receiving 3,215 votes, and has created more incident than any other sacred song except, perhaps, 'Jesu, Lover of my The Prince Consort found its first lines a solace in his dying hours. Dr. Pomeroy visited an Armenian Church at Constantinople. The congregation were singing, many being in tears, and all in earnest. They were using a Turkish translation of this hymn. The Right Hon. W. E. Gladstone made an excellent Latin translation, and afterwards a Greek one. The last man that left the 'London,' which was lost in the Bay of Biscay, Jan. 11, 1866, was eagerly asked what the passengers were doing. 'Singing,' said he, 'as many as could,

"Rock of Ages, cleft for me, Let me hide myself in Thee."

Mrs. Lucy Bainbridge, who, with Dr. Bainbridge, made the tour of the world for the study of Christian Missions, tells a most beautiful incident in connection with this hymn. The Chinese women are so anxious to 'make merit' for themselves, that they will perform any labour to escape the painful transmigrations of the next world. One whom she met had dug a well 25 feet deep, and ten to fifteen feet across. After this achievement she learned of Christ, and the free Gospel of salvation. Now an aged woman of eighty, she stretched out her crippled fingers and sang with her visitor,

'Nothing in my hands I bring, Simply to Thy cross I cling.'

The Rev. A. McKenzie, of Cambridge, Mass., has eloquently said, 'I know that beautiful line of the hymn; I would not take a note from its divine and blessed melody. It is true, but like most single lines, it is but a fragment of the truth:

"Simply to Thy cross I cling."

Yes, with the arms of a clinging faith. But what did Christ ever say, what did the Apostles ever teach, which warrants you in saying, "All I have to do is to cling to the cross?" What did Jesus say about the cross? He said, "Take up thy cross, and go about obeying the will of God." Cling to the cross then, not as one who is weary and is finding rest alone; not merely as one who is guilty, and is there finding pardon alone.

Cling to it, doing the will of God. You have God to serve, and a man cannot do all the will of God sitting in a sanctuary, kneeling in a closet, clasping his arms around a sacred tree, or laying his cheek against the wood that is red with the blood of the Christ of God. By Christ alone are we saved, and Christ we are to follow. Cling to the cross, but not "simply." Cling to the cross, but go about clinging to it; bear it; obey God; glorify Him upon the earth; finish the work He has given you to do. Follow Christ whithersoever He leads you. Cling, until the eternal glory comes.'

312. Saviour, when in dust to Thee.—Psa. lxxxvi. 1.

This reiterative and plaintive petition-hymn, by Sir Robert Grant, first appeared anonymously in *The Christian Observer*, Nov., 1815, and was slightly altered in a posthumous volume, entitled, *Sacred Poems*, 1839, edited by Grant's brother, Lord Glenelg. It is one of the best of its kind, and beautifully exhibits various incidents in the life of Jesus.

313. Lord, I hear of showers of blessing.—Ezek. xxxiv. 26. By Mrs. Elizabeth Codner, written in 1860, and published the following year as a leaflet. It has seven verses; the fifth being usually omitted, which thus reads—

'Have I long in sin been sleeping, Long been slighting, grieving Thee? Has the world my heart been keeping? Oh, forgive and rescue me, Even me!'

Several verbal alterations occur, generally with the author's assent. Her own deeply interesting account of its origin is stated in the following words: 'A party of young friends over whom I was watching with anxious hope, attended a meeting in which details were given of revival work in Ireland. came back greatly impressed. My fear was lest they should be satisfied to let their own fleece remain dry; and I pressed upon them the privilege and responsibility of getting a share in the outpoured blessing. On the Sunday following, not being well enough to get out, I had a time of quiet communion. Those children were still on my heart, and I longed to press upon them an earnest individual appeal. Without effort, words seemed to be given to me, and they took the form of a hymn. I had no thought of sending it beyond the limits of my own circle, but, passing it on to one and another, it became a word of power, and I then published it as a leaflet. Of its future history, I can only say, the Lord took it quite out of my own hands. It was read from pulpits, circulated by tens of thousands, and blessed in a remarkable degree. Every now and then some sweet token is sent to cheer me in a somewhat isolated life, of its influence upon souls.' It contains a twice-repeated appeal to the Adorable Trinity for blessing: first, in vers. 2, 3, 4, and again in ver. 5.

314. Light of those whose dreary dwelling.—Isa. ix. 2.

Charles Wesley's, in his Hymns for the Nativity of Our Lord. The first edition (about 1744) has no name, date, or place printed on the title-page. The second edition was printed and published in 1746. It is an excellent hymn, of noble and pathetic thoughts, written in easy flowing metre, and couched in forceful and beautiful language.

315. Out of the depths I cry to Thee.

By Dr. Martin Luther, based on Psalm exxx. It was written in 1524, in the midst of his fierce and protracted conflicts with the papal authorities, and published in his *Spiritual Songs*, 1527. At the Diet of Augsburg in 1530, being one day overdone with fatigue he fainted. When restored, he said to his friends, 'Come, let us defy the devil and praise God by singing the hymn,

"Out of the depths I cry to Thee."

'It has ever been one of the funeral hymns of Germany; and it was sung by the vast concourse who, in 1546, attended the body of Luther to the grave.'

316. O Thou who hast our sorrows borne.—Zech. xii. 10. By Chas. Wesley, appearing in *Hymns for the Use of Families*, 1767, having 6 verses. There is no stanza, perhaps, in hymnology more finely expressed than the third in this hymn.

317. Still, Lord, I languish for Thy grace.—Job xxiii. 3. Similar in sentiment to the above, and by the same author; but published in his *Hymns and Sacred Poems*, 1749. It had as title 'Desiring to Love;' verses 2 and 4 being omitted.

318. Thee, Jesus, Thee, the sinner's Friend.—1 Tim. vi. 12. From the same celebrated pen as the two preceding, and inserted in *Hymns and Sacred Poems*, 1742, having the same title as 317. The original hymn in two parts has 19 verses. It is an impassioned plea of the penitent soul for the love of Jesus.

319. O Jesus, let me bless Thy name!—Ezek. xi. 19. By Chas. Wesley, found in his Hymns and Sacred Poems,

1749. It is among the cluster of hymns headed, 'Desiring to Love,' and has 7 verses. What devout and daring pleading in the last two verses!

320. O Lamb of God! that tak'st away.—John i. 29.

By Alessie Faussett. It was written in 1865, having 8 verses, and appeared in her *Triumph of Faith*, 1870, entitled 'Thy Peace.' It is in the *Irish Church Hymnal*, 1873.

321. Drawn to the cross which Thou hast blessed.—John xii. 32.

Composed by Miss G. M. Irons, in May, 1880, entitled 'Conversion,' and published in the Sunday Magazine, Oct., same year, containing 10 verses. It has since been re-printed in a work, entitled, Corpus Christi, 1884. 'I always feel,' says she, 'that hymn is part of me. . . . So far as I am aware it has never been noticed by any Catholic hymnologists. It contains expressions and allusions which to my mind are only capable of a catholic meaning; but I am interested and gratified in knowing that the hymn speaks to the hearts of many who would probably differ from me on most points of doctrine.' The hymn is unaltered in expression.

322. Just as I am, without one plea.—John vi. 37.

By Charlotte Elliott, and published in The Invalid's Hymn Book, Dublin, 1835. It came out in 1836 in her Hours of Sorrow Cheered and Comforted. It is, indeed, a wonderful hymn and has had a remarkable range of evangelical influences which owns no mere nationality or dialect. America, the distant colonies, the South Seas, the African jungles, the Asiatic and European nationalities, have all listened to its melodious notes and received its saving truths. The Rev. H. V. Elliott, the author's gifted brother, said, 'In the course of a long ministry, I hope I have been permitted to see some fruit of my labours, but I feel that far more has been done by a single hymn of my sister's.' Incidents abound in connection with this penitent's song.—A little fellow went to a city missionary in New York, and presented a dirty and torn piece of paper, saying, 'Please, sir, father sent me to get a clean paper like this.' The missionary found that it was a leaflet containing Miss Elliott's hymn, which the boy's dear sister had, during life, loved to sing. It was found crumpled in her pocket after death.—Miss Elliott's physician, on one of his visits, brought her a leaflet containing the hymn, and saying, (most probably without knowing its author), 'I know that this will please

you.' May it go on evangelising and blessing till the millennial age appears! 'It is one of the divinest of heart-utterances in song that modern times has bestowed upon us.'

323. Father of lights, from whom proceeds.—James i. 17. Chas. Wesley's, in *Hymns and Sacred Poems*, 1739, entitled, 'A Prayer under Convictions.' It originally contained eight verses, but the last three are usually left out.

324. Jesus, if still the same Thou art.

By Chas. Wesley, in *Hymns and Sacred Poems*, 1740. It is suggested chiefly by three of the beatitudes: Matthew v. 3, 4, 6.

325. The harvest of my joy is past.

Found in Chas. Wesley's Short Hymns on Select Passages of Holy Scripture, and is a meditation on Jer. viii. 20. It is a brief, but impressive hymn, and has been used by the Gracious Spirit in many conversions.

326. Author of faith, Eternal Word.—Heb. xi. 1.

A finely conceived hymn by C. Wesley, in his Hymns and Sacred Poems, 1740, with the long and somewhat awkward title, 'The Life of Faith Exemplified in the Eleventh Chapter of St. Paul's Epistle to the Hebrews.' It is based chiefly on the first verse. There is, however, a paraphrastic poem of eighty-five stanzas on the entire chapter.

327. Jesus. Thy blood and righteousness.—Isa. liii. 10, 11. Composed by Count von Zinzendorf, in 1739; and translated by John Wesley from the German, during a voyage from the West Indies to England, after visiting some missionaries. It appeared as a hymn of 24 verses in Hymns and Sacred Poems, 1740, entitled, 'The Believer's Triumph.' It was subsequently condensed to 16 verses and slightly altered, appearing in Hymns and Spiritual Songs, 1753.—It is not generally known that the first two lines of the original are taken literally from a hymn by Paul Eber, which is very popular in Germany. The largeness of faith in which this hymn originated speaks in ver. 5. It was a favourite ode of Rowland Hill's, and was sung when his sacred remains were laid in the tomb. It has comforted thousands of Christians in their final hours of suffering. The Rev. Samuel West, of Kingswood, when nearing death, in Jan., 1867, confidently said,—

<sup>&#</sup>x27;Jesus, Thy blood and righteousness My beauty are, my glorious dress,' &c.

328. There is a fountain filled with blood.

The hallowed work of the godly but melancholy William Cowper, and published in Olney Hymns, 1779, entitled, 'Praise for the Fountain Opened.' It expounds Zech. xiii. 1, and had previously appeared in Dr. Conver's Psalms and Hymns, 1772. Mrs. Oliphant aims to quietly set the hymn aside by saying it 'still finds a place amid the familiar utterances of piety; but we cannot think it is often used by any congregation of worshipping people in these days.' Dr. Ray Palmer, on the other hand, says in his 'Voices of Joy and Gladness,' 'This (hymn) has been pronounced by some, gross and repulsive in its conception and language, or, to say the very least, highly objectionable in point of taste. Such criticism takes the words as if intended to be a literal prosaic statement. The inner sense of the soul, when its deepest affections are moved, infallibly takes these metaphors in their true significance. A cold critic of the letter misses that significance entirely.' James Montgomery recast the first verse, which appeared in Cotterill's Selection, as follows:—

> 'From Calvary's cross a fountain flows, Of water and of blood; More healing than Bethesda's pool, Or famèd Siloam's flood.'

But the Christian Church has declined this version.—It was a special blessing to Dr. John Mason Good, who frequently repeated it as he walked along the street; and in death he dwelt especially on the fourth verse,

'E'er since, by faith, I saw the stream,' &c.

During the great revival in Belfast, a curate visited one of the factories in company with the manager, who was an infidel. On their entering a young woman commenced to sing,

'There is a fountain filled with blood,' etc.

The other hands took up the melody, and the entire premises resounded with the strains. They needed no books for that hymn. The manager was completely overcome by the fervent and harmonious outburst. He afterwards said to the curate, 'I was never so hard put to it as this morning; it nearly broke me down.' It is everybody's song, and suits everyone's case. It has been sung by the soldier in his barrack-room, on his march, on the battle-field, and on his furlough; by the miner in the coalpit, the labourer in the field, the mechanic at his bench; by the servant in the kitchen, and the mistress in

the drawing-room; by children in the Sunday-school, strong men and women in the 'hush and rush' of life; by the aged and dying in the solemnities of life's eventide; and by the sceptic on his repentance. Dr. Dashiell, in his Pastor's Recollections, relates an affecting incident: He was visiting a family where a little child had just died. The father, a sceptic, was violently prejudiced against clergymen. But the Doctor persevered in securing an influence over this unpromising man. His first success was with this hymn. The man's early associations had made it dear to him. Then came an accident which led to the amputation of his arm. It was doubtful for awhile if he would rally; but he was speaking in undertones, and the Doctor bending over him heard to his great joy,

'The dying thief rejoiced to see,' etc.

It was a confession of faith, which led him to the Saviour's precious love and glorious service.

329. Spirit of faith, come down.—1 Cor. xii. 3.

A hymn for Whit-Sunday, by Chas. Wesley, in *Hymns of Petition*, etc., for the Promise of the Father, 1746. Eight lines are omitted from the original hymn. It is a useful and devout hymn, often sung, and few Hymnals are without it.

330. My faith looks up to Thee.—Psalm xxxiv. 5.

This universally admired hymn, by Dr. Ray Palmer, was written in 1830, under the following interesting circumstances. The author was in New York city, in poor health, but engaged as a teacher in a Ladies' School. 'I gave form,' said he, 'to what I felt, by writing, with little effort, the stanzas. recollect I wrote them with very tender emotions, and ended the last line with tears.' The MS. was then placed in a pocketbook, where it remained for some time. Between two and three years afterwards Dr. Lowell Mason, the musician, who was preparing a new book of hymns and music, asked Mr. Palmer if he had any suitable hymn or hymns. This ode was then brought from the pocket book; Mason liked it, and made a copy. On reading it again he was so much interested that he at once wrote for it the tune of 'Olivet,' to which it is usually sung. A few days later, meeting the author, he said, 'Mr. Palmer, you may live many years and do many good things, but I think you will be best known to posterity as the author of

"My faith looks up to Thee."

Its title is 'Self Consecration;' and it appeared in Hastings

and Mason's Spiritual Songs for Social Worship, 1832. awhile it received but scant attention in America, except a reprint in some religious newspapers. From one of these Dr. A. Reed secured it while on a visit to that country. He introduced it here as a nameless waif, inserting it in his Hymn Book, 1841. 'It had,' said Dr. J. E. Rankin, 'several years of transatlantic life before it was much known in America; and possibly was indebted to its foreign and uncertain origin for its first recognition here, as many another native production has been.' It originally had six stanzas; but the first two are omitted. Penitents of many lands (it has been translated into various foreign tongues), while reading or singing it have realised healing and Divine peace. In how many prayermeetings has it been sung through tears of gratitude; to how many dying ones has its music been like a melody from the heavenly land! Its poetry is as perfect as its theology. Its structure closely resembles that of 'Rock of Ages.' It begins in penitence, it ends in praise; it commences in heart-broken sorrow, it concludes with the most glorious assurance of hope. In the first verse the suppliant bows before the Crucified One. crying-

'Now hear me while I pray; Take all my guilt away.'

Strength, love, peace, light, come to the pleading one! Then looking on to the term of life, he hymns with a holy, restful confidence,—

'O bear me safe above— A ransomed soul!'

Mrs. L. Barakat, a Syrian and native teacher, related, while in America, that she had been permitted to see the conversion of her whole family, who were Maronites, of Mount Lebanon. Her mother she had taught this hymn in Arabic; so they would sit together on the roof of the house and repeat it. Thus in the daughter's absence it became a great support.

331. Arise, my soul, arise.—John xix. 5.

Graphically entitled, 'Behold the Man,' by Chas. Wesley, in his Hymns and Sacred Poems, 1742. This inestimable hymn has been blessed beyond measure to multitudes: to the penitent, to the suffering saint, to the joyous believer, to the Christian worker, to the dying one. The Rev. M. Cranswick, of the West Indies, says, 'I have a record of upwards of two hundred persons, young and old, who received the most direct

evidence of the forgiveness of their sins while singing that hymn. After ascertaining, as far as possible, that the professed sorrow of the penitent was godly sorrow, we then commenced singing that hymn, requesting the penitent to join. Some of them would hesitate to sing the last verse; in that case I would begin to sing the whole or part of the hymn again, until the penitent had obtained courage to sing every part. I have never known one instance of a sincere penitent failing to receive a joyous sense of pardon while singing that hymn.' But one of the most striking accounts of the use of this hymn is in connection with the establishment of missions in South America. When Dr. Richard Williams and Captain Allen Gardiner attempted in Dec., 1850, to carry the Gospel to Patagonia, they encountered a series of heart-rending disasters, which culminated in the death of the whole party, consisting of seven Christian men. From the diaries of Williams and Gardiner, afterwards found, the facts are learned. After a description of their privations and sufferings, Capt. Gardiner in his last entry, Sept. 6, said, 'I neither hunger nor thirst, though five days without food! Marvellous lovingkindness to me, a sinner!' John Badcock, lying by Williams' side in the narrow, leaky cabin of the 'Speedwell,' asked his companion to sing this hymn with him, and in a few minutes passed away. The outcome of this self-sacrifice was the establishment in 1872 of a permanent mission station at Ushwia, and operations in Patagonia and among other Indian tribes. R. Young, in Light in Lands of Darkness, 1884, says, 'The Fuegians are now kind to all shipwrecked crews.'

332. My soul is now united.—John xv. 5.

A song of great power in ancient Primitive Methodism. By William Sanders and Hugh Bourne. Sung in the streets, the prayer-meetings, class-meetings, lovefeasts, preaching services, and homes of the people. It first appeared in A Collection of Hymns for the Use of the Primitive Methodists, 1821; it contained six verses, and was divided in two equal parts. Our present hymn consists of the first part and the last verse of the second part.—By the singing of this soul-stirring hymn at a 'Lovefeast,' near Pocklington, in 1822, eighteen souls surrendered to Jesus Christ and found peace!

333. Author of faith, to Thee I cry. -Eph. ii. 8.

From amongst Chas. Wesley's hymns, entitled, 'For One Convinced of Unbelief,' and inserted in Hymns and Sacred

Poems, 1749. It previously appeared, with others, at the end of a tract, in 1745: A Short View of the Differences between the Moravian Brethren in England and J. and C. Wesley.

334. Lord, I believe Thou wilt forgive.—Mark ix. 24. Taken from C. Wesley's Short Hymns on Select Passages of Holy Scripture, 1762. It has in the original five verses.

335. Father of Jesus Christ, the Just.—John vi. 44. From Hymns for those that seek and those that have Redemption, 1747, by Chas. Wesley.

336. Where shall my wondering soul begin !—Rom. v. 8. By Chas. Wesley, in *Hymns and Sacred Poems*, 1739, entitled, 'Christ the Friend of Sinners.' Verses 3, 4, 6 are omitted.

337. And can it be, that I should gain?—Eph. ii. 4, 5.

From the same source as 336, entitled, 'Free Grace.' Verse 5 is omitted. These two hymns were written in 1738, immediately after the poet's conversion. In his 'Journal,' under date, May 23, he says, 'At nine I began a hymn on my conversion, but was persuaded to break it off for fear of pride. Mr. Bray coming urged me to proceed, in spite of Satan. prayed Christ to stand by me, and finished the hymn. Upon my afterwards showing it to Mr. Bray, the devil threw in a fiery dart, suggesting that it was wrong, and I had displeased God. My heart sank within me; when casting my eyes upon a Prayer-book, I met with an answer for him: "Why boastest thou thyself, thou tyrant, that thou must do mischief?" Upon this I clearly discerned that it was a device of the enemy to keep back glory from God.' Two days after this event, his brother John was led into the light and peace of the Gospel. They met in their friend Bray's house (a poor brazier he was), and, as Charles records, 'sang the hymn with great joy, and parted with prayer.' But it is now impossible, perhaps, to determine which of these two noble hymns—both so vividly descriptive of their new-found joy-was sung on this memorable occasion.

338. Happy the man that finds the grace.

Derived by Chas Wesley from Prov. iii. 13-18, and inserted in *Hymns on Redemption*, 1747. Three verses are omitted. It is a most valuable lyric, much prized in Methodist circles.

339. Great God, indulge my humble claim. By Dr. Watts, in his New Version of the Psalms, 1719. It is a rendering of Psalm lxiii., entitled, 'Longing after God; or, The Love of God better than Life.' It contained eight verses. Verse 5, striking and impressive, reads,—

'My life itself without Thy love,
No taste of pleasure could afford;
'Twould but a tiresome burden prove,
If I were banished from the Lord.'

340. Glory to God, whose sovereign grace.—Matt. iii. 9.

This hymn is a devout thanksgiving-song for the Divine and glorious work of grace among the colliers of Kingswood. It is C. Wesley's, and was published in *Hymns and Sacred Poems*, 1740; its history being suggested in its title: 'Hymn for the Kingswood Colliers.' The men of the place were notorious, and a terror, for their ignorance, lawlessness, and brutality. George Whitefield and the Wesleys preached there in the open air, tens of thousands came to hear, multitudes were moved to tears and sought the Lord. The entire locality thereby became transformed, and led to the composition of this hymn. The original contained ten verses and Bishop Ken's doxology.

341. Come, Father, Son, and Holy Ghost.—Num. vi. 24-26. This is a beautifully expressed and inspiring hymn by Chas. Wesley, in *Short Hymns on Select Passages*, 1762. There is scarcely a more useful hymn in Christian hymnody: expressive, instructive, inspiring in a high degree.

342. Come, let us, who in Christ believe.—Rev. iii. 20.

Taken from Chas. Wesley's Hymns on God's Everlasting Love, 1741. It had 14 verses. During the Calvinistic controversy between the Wesleys on the one hand, and Whitefield, Cennick, and others, on the other hand, the hymns bearing the above title were circulated as tracts. There is in this hymn—especially the omitted stanzas—the clarion note. But in the battle with sin it has been a greater power, and has won many an alien to Christ.

343. Behold, what wondrous grace.—1 John iii. 1, 2.

By Dr. I. Watts, and appeared in his Hymns and Spiritual Songs, 1709. Title, 'Adoption.'

344. How can a sinner know?—1 John iii. 14.

In Chas. Wesley's Hymns and Sacred Poems, 1749. It has eight double verses, and is entitled, 'The Marks of Faith.' Its metre was a mixture of short and common; but J. Wesley altered it and adapted it to short metre numbers throughout. Another most helpful hymn for the contrite seeker.

345. Holy, holy, holy Lord.—Matt. vi. 9.

A reverent and trustful hymn by Josiah Conder. It first appeared in the Congregational Hymn Book, 1836; and then in the author's Choir and Oratory, 1837; being there the first of five hymns on the Lord's Prayer.

346. O Filial Deity.—Isa. liii. 7.

Chas. Wesley's, in his Hymns and Sacred Poems, 1739; entitled, 'Hymn to the Son.' The original has 9 verses, but the last is merely a repetition of the first. The hymn sets forth in excellent style the varied titles and gracious relationships of our Adorable Saviour.

347. Since the Son hath made me free.—John xvi. 24.

By Chas. Wesley, appearing in Hymns and Sacred Poems, 1739. It had 12 verses, the first commencing—

'Rise, my soul, with ardour rise.'

It vas written the year following the author's conversion; and expresses the blessedness of conscious sonship with God.

:48. Jesus is our common Lord.—1 John i. 7.

Another of C. Wesley's, from Hymns and Sacred Poems, 1712. It is headed, 'Receiving a Christian Friend,' and had four verses, two being omitted. The first commences—

'Welcome, friend, in that great Name.'

349. Thou great mysterious God unknown.—1 John iii. 1, 2. One of Chas. Wesley's most profound and thoughtful lyrics, entitled, 'Seeking Redemption.' It was published, 1747, in Hymns on Redemption, and contained eight verses.

350. Jesus, Thy far-extended fame.—Heb. xiii. 8.

From Hymns and Sacred Poems, 1749, by Chas. Wesley. It is the second of the hymns headed, 'Jesus Christ, the same yesterday, and to-day, and for ever.' It contained 12 verses; and verse 7, lines 1, 2 have been altered from,

'My sore disease, my desperate sin, To Thee I mournfully confess.'

351. My gracious Lord, I own Thy right.

This hymn of fine sentiment is by the saintly Dr. Doddridge, in a posthumous vol. of his *Hymns*, 1755, entitled, 'Christ's Service, the Fruit of our Labours on Earth.' Based on Phil. i. 22, 'This is the fruit of my work.'

352. I thirst, Thou wounded Lamb of God.—John xiii. 8, 9. A cento from four German hymns; two by Count von Zin-

zendorf, and one each by John and Anna Nitschmann. It is difficult, if not impossible, to allot precisely the authorship of the verses in this case. John Wesley translated it, and inserted it in Hymns and Sacred Poems, 1740. Verse 7 is left out. It combines Scripture truth, poetic fervour, and deep religious experience. It is pre-eminently useful in Methodist services, and will always be a favourite with those striving after conformity to the mind and will of the Infinite Father.

353. He wills that I should holy be.

A cento from Chas. Wesley's hymns, made up as follows:—Verses 1, 2, are from Short Hymns on Select Passages of Holy Scripture, 1762, based on 1 Thess. iv. 3; verses 3, 4, from another hymn in the same work, founded on Deut. xxx. 6; verse 5 from Hymns on the Four Gospels, 1762, founded on Matt. xiv. 36. Several words of the hymn are altered.

354. O happy day that fixed my choice.

Dr. P. Doddridge's best-known hymn in Methodist circles. It came out in his Hymns, 1755, entitled, 'Rejoicing in our Covenant Engagements to God,' 2 Chron. xv. 15. Mortgomery wrote of it: 'Blessed is the man that can take the words of this hymn and make them his own from similar experience.' At the confirmation of one of our Queen's children this hymn was used. And a London Correspondent of a previncial paper said, 'At Her Majesty's request a hymn was sung, commencing,—

"O happy day that fix'd my choice."

It was written for the occasion by the poet-laureate' (!). The same sapient penman suggested that if Tennyson could not produce a better composition he ought not to receive his State pay.

355. My soul, through my Redeemer's care.

From Chas. Wesley's Short Hymns on Select Passages of Holy Scripture, 1762. Suggested by Psalm exvi. 8.

356. 'Take up thy cross,' the Saviour said.—Matt. xvi. 24. This hymn by Charles W. Everest, M.A., is an expressive appeal to the Christian, to manfully bear the cross of the Saviour's ordering. In weakness, in scorn, in danger; to take it up, and to carry it even till death. Then it may be changed for the eternal crown. It was first published in *Visions of Death*, and other Poems, 1833. Several verbal changes have been made in the original text. And the doxology (ver. 6) does not belong to Mr. Everest.

357. I know that my Redeemer lives.

Another of Chas. Wesley's 'holiness' hymns, entitled, 'Rejoicing in Hope,' Rom. xii. 12. It was published in *Hymns and Sacred Poems*, 1742, and had 23 verses.

358. Lord, I believe a rest remains.

C. Wesley's, widely known, from Hymns and Sacred Poems, 1740. Based on Heb. iv. 9. It has 17 verses; the omitted ones being marked by Wesley for that purpose, as they were considered to contain extravagant expressions.

359. Jesus, these eyes have never seen.—1 Pet. i. 8.

By Dr. Ray Palmer, having the expressively appropriate title, 'Unseen—not unknown.' It appeared in the Sabbath Hymn Book, Hartford (U.S.), 1858: being written in that year at Albany, N.Y. It is suggested by 1 Peter i. 8; and is said by Bishop Bickersteth, to be 'a perfect gem of its kind.' Its history is related as follows: 'Dr. R. Palmer was seated at his study desk preparing a sermon which had Christ for its special theme. Needing a volume from his closed book-case he rose and opened the door, when the book appeared just at his hand. It occurred to him that in some such way the face of Christ would be unveiled to us, and the thought so filled his heart that he turned to his desk and composed the hymn.'

360. Jesus, the very thought of Thee.—Psa. civ. 34.

A fine translation, by Edward Caswall, from St. Bernard, of Clairvaux—'Jesu dulcis memoria'—(1140 A.D.), and published in Lyra Catholica, 1849. Canon Sing, R. C. Priest, St. Mary's, Derby, aged seventy-two years, when dying, Oct. 24, 1882, was ministered to by his assistant, who slowly repeated to him this favourite hymn of his. The canon followed each line eagerly, and at the end exclaimed, 'Amen!' In a few moments afterwards he peacefully died.

361. O joyful sound of Gospel grace!

By Chas. Wesley, entitled, 'The Spirit and the Bride say, Come,' Rev. xxii. 17; and included in *Hymns and Sacred Poems*, 1742. The poem contains 22 verses; the first commencing—

'Lord, I believe Thy work of grace.'

362. My God! I know, I feel Thee mine.—Isa. xii. 2.

363. O that in me the sacred fire.—Isa. liv. 1.

The two are one, by C. Wesley, in *Hymns and Sacred Poems*, 1740, headed, 'Against hope, believing in hope.' This hymn

is a true indicator of the power that enabled the Wesleys to present a free and full salvation to the perishing multitudes. And a myriad times has 363 been sung in evangelistic services with glorious, converting energy.

364. What is our calling's glorious hope.

Based on Titus ii. 14, by Chas. Wesley, and published in *Hymns and Sacred Poems*, 1742. It had 14 verses, and began, 'Jesus, Redeemer of mankind.'

John Wesley made some alterations for his collection of 1780.

365. O for a heart to praise my God.—Psa. li. 10.

One of the most widely used and generally acceptable of Chas. Wesley's Christian songs, in Hymns and Sacred Poems, 1742. Two verses are omitted. In ver. 2, line 2, 'great' has been substituted for 'dear'; in ver. 6, line 1, 'gracious' for 'dearest.' Mr. Fletcher, of Madeley, wrote of this excellent hymn, 'Here is undoubtedly an evangelical prayer for the love which restores the soul to a state of sinless rest and scriptural perfection.' And Mr. Christopher tells of an old Congregational minister and his wife, who, after much debating of the question of 'Christian Perfection,' resolved that if it consisted in singing this hymn with the whole heart, they and the Methodists were not far asunder.

366. Jesus hath died that I might live.

Founded on Acts xvi. 31, by C. Wesley, in Hymns and Sacred Poems, 1742, having 13 verses and commencing,—

'What shall I do, my God, my God?'

It is a noble and explicit hymn, full of Gospel teaching, of holy fire, and of sanctified confidence and daring.

367. For ever here my rest shall be.

'Christ our Righteousness:' 1 Cor. i. 30. Another of C. Wesley's glorious hymns of grace, in *Hymns and Sacred Poems*, 1740. Its first two verses are omitted. The hymn also refers to John xiii. 8, 9, and has been of peerless value in evangelistic meetings.

368. I love the Lord, He lent an ear.

'Gratitude for Redemption,' by James Montgomery. It is published in the author's *Songs of Zion*, 1822, and also in his *Original Hymns*, 1853. It is a version of Psalm cxvi., and contained eight verses.

369. Jesus, the all-restoring Word.—John xvii. 17.

'A Morning Hymn,' in C. Wesley's Hymns and Sacred Poems, 1740. It had six stanzas.

370. God of eternal truth and grace.

By same author, but made up thus: The first two stanzas from Short Hymns on Select Passages of Scripture, 1762: Micah vii. 20; stanzas 3 and 4 from Hymns on the Four Gospels, 1762: Matt. xv. 28; 5 and 6 from same work, based on Mark ix. 23.

371. Jesus, my Life! Thyself apply.

Same author; in Hymns and Sacred Poems, 1740, headed, 'Christ our Sanctification:' 1 Cor. i. 30.

372. I ask the gift of righteousness.

Chas. Wesley's, from Hymns on the Four Gospels, 1762. Based on Mark xi. 24. It is a poem of eight verses.

373. A charge to keep I have.—Lev. viii. 35.

By the same author, in Short Hymns on Select Passages of Holy Scripture, 1762. Written when the author was temporarily laid aside from active duty. It is impressive in thought, brings vividly before the believer his personal accountability, and has borne large and extensive fruit.

374. Jesus, my strength, my hope.—1 Pet. iv. 7.

From the same prolific pen, and bears the sad, emphatic title: 'A Poor Sinner.' It appeared in *Hymns and Sacred Poems*, 1742, containing 7 eight-lined verses. The second has been transposed, and makes verses 11 and 12.

375. Thine for ever: God of love. Psa. cxix. 94.

By Mary F. Maude, appearing in her Twelve Letters on Confirmation, &c., 1848. This work, an early publication of the Church of England S. S. Institute, was written for the author's Bible Class, at Newport, Isle of Wight, which she was preparing for confirmation. In ver. 4, line 1, 'Saviour' has been put in the place of 'Shepherd.' A bungling and unsanctioned alteration, of which the author most righteously complains, saying, 'The word "Shepherd" has, in many cases, been unwarrantably altered to "Saviour"—thus destroying the proper connections between the lines.'

376. Jesus, all-atoning Lamb.—1 John iv. 16.

From C. Wesley; in Hymns and Sacred Poems, 1749. It commences, in the original,—'Gentle Jesus, lovely Lamb.' It appears to have been suggested by Psalm lxxiii. 25.

377. Take my life, and let it be.—Psa. cxvi. 12-18.

It was written at Arley House, Feb. 4, 1874, by Miss Frances R. Havergal, and may be found in her Loyal Responses, 1878. This delightful and universally admired 'Consecration Hymn' came into being in the following interesting manner, as related by herself: 'I went for a little visit of five days. There were ten persons in the house, some unconverted and long prayed for, some converted but not rejoicing Christians. He gave me the prayer, "Lord, give me all in this house!" And He just did! Before I left the house every one had got a blessing. The last night of my visit I was too happy to sleep, and passed most of the night in praise and renewal of my own consecration, and these little couplets formed themselves and chimed in my heart one after another till they finished with, "Ever, ONLY, ALL for Thee!" A prayer! A Divine response! Ten souls saved and blessed! No wonder the saintly author was too happy to sleep.

378. I lift my heart to Thee.—Sol. Song ii. 16.

By Charles Edward Mudie; written Oct., 1871, and appeared the following year in the author's *Stray Leaves*, entitled, 'His and Mine.'

379. I bring my sins to Thee.

Written June, 1870, by Miss F. R. Havergal, and published in her *Under the Surface*, 1875, with the title, 'To Thee.' It is suggested by the words of Simon Peter: 'Lord, to whom shall we go?' John vi. 68. This touching and beautiful hymn, written some time after her, 'I gave My life for thee,' appears to have been designed as a companion-hymn. That was a solemn and forcible appeal; this is the soul's reply.

380. None is like Jeshurun's God.—Deut. xxxiii. 26, etc. Written by Chas. Wesley; in *Hymns and Sacred Poems*, 1742. The fifth and last three verses are omitted. In ver. 2, line 5, 'Israel' happily takes the place of 'Sinner.' Line 7, same verse, originally read—

'God hath underneath thee spread,'

and is a more euphonious reading. The hymn is rich, both with Christian sentiment and Scripture teaching.

381. Vain, delusive world, adieu.—1 Cor. ii. 2.

By C. Wesley; and found in *Hymns and Sacred Poems*, 1742, consisting of 9 verses. Mr. Wesley sent Adam Clarke, then only twenty-three, as a supply to Trowbridge circuit.

At the close of a village service, in a crowded room, they were singing this hymn with great effect. Mr. Clarke stopped and made an earnest appeal to the young people to follow out the teaching of the hymn, and give themselves to God. Thirteen yielded their lives to Christ. Fifty years afterwards one of them called on Dr. Clarke, at Frome, and reminded him of the incident.

382. Father, Son, and Holy Ghost.—Rom. xiv. 8.

By Chas. Wesley; published in Hymns on the Lord's Supper, 1745. It is a hymn of consecration, entitled, 'Concerning the Sacrifice of our Persons.'

383. When this passing world is done.—Luke xvi. 5.

By R. M. M'Cheyne, and forms a part of a hymn of 9 stanzas, entitled, 'I am Debtor.' It appeared in the Scottish Christian Herald, May 20, 1837. It is an appropriate expression, as well as a memorial, of the heavenly-mindedness in which the author lived, and which he displayed in seeking the salvation of others.

384. O Thou God of my salvation.—Rev. xix. 1.

This hymn is attributed to Thomas Olivers, but only on internal and circumstantial evidence. It first appeared appended to a short account of the death of a Mary Langson, at Taxall, Cheshire, Jan. 29, 1769; Olivers being stationed on that circuit. Title, 'An Hymn of Praise to Christ.'

385. Love Divine, all love excelling.—1 John iv. 16.

By Chas. Wesley, and found in *Hymns on Redemption*, 1747. In the Wesleyan Hymn Book, verse 2 is omitted, in consequence, Mr. Stevenson thinks, of the doctrinal inaccuracy of two lines—

'Let us find that second rest, Take away our power of sinning.'

Of the first line Mr. Fletcher, of Madeley, wrote,—'Mr. Wesley says second rest because an imperfect believer enjoys a first, inferior rest.' Concerning the second line that saintly and acute critic wrote,—'Is not this expression too strong? Would it not be better to soften it by saying, "Take away the love of sinning?" Can God take away from us the power of sinning without taking away our power of free obedience?'

386. Saviour, on me the want bestow.—Matt. v. 5-11. In C. Wesley's *Hymns on the Four Gospels*, etc., 1762. It is composed of verses selected from the author's 'Hymns on

the Beatitudes.' It is a devout and excellent hymn, well adapted to strengthen and help the earnest seeker after God.

387. O Love Divine, how sweet Thou art!—John xiii. 23. One of C. Wesley's hymns, entitled, 'Desiring to Love.' It appeared in Hymns and Sacred Poems, 1749, and contained seven verses. 'To estimate duly what was the influence of this rare gift of song, and to measure its importance, one should be able to recall scenes and times gone by, when this hymn woke up all ears, eyes, hearts, and voices in the crowded chapel. It was indeed a spectacle worth gazing upon. It was a service well to have joined in, when words of such power, flowing in rich cadence, and conveying with an intensity of emphasis the loftiest, deepest, and most tender emotions of the divine life, were taken up feelingly by an assembly of men and women, to whom, very lately, whatever was not of the earth earthy, had neither charm nor meaning.' They were once singing ver. 3 of this lovely hymn in one of Mr. Dawson's crowded congregations, when he cried, 'Stop, friends! If angels, the first-born sons of light, cannot understand the height, the breadth, the depth, the length of the love of God, how can we expect to fathom it here below? "God only knows the love of God!" Let us sing it again, friends, for we shall have to sing it in heaven.'

388. O glorious hope of perfect love !—Deut. xxxiv. 1-4. 'Desiring to Love,' in *Hymns and Sacred Poems*, 1742, by C. Wesley. The original has 19 verses, and is of two parts, from the second of which this hymn is taken. It is a great favourite, and gives a descriptive and vivid contrast between the earthly Canaan and that above.

389. O Lord, Thy heavenly grace impart.—Deut. v. 32-33. A translation, by Lucy Wilson, from an anonymous French hymn, admired greatly by Jean F. Oberlin. Mrs. Steinkopff gives an account of attending Oberlin's church, at Waldbach, on Sunday afternoon, July 11, 1820. The text was Isa. liii. 11. After an earnest appeal to his hearers, Oberlin read some verses of a hymn on entire devotedness to God, and said, 'My dear friends, may these be the feelings of our hearts, and as such let us sing them.' F. W. Bodemann, in Oberlin's Life and Works, says that he often enlivened public worship by his own harmonious hymns, and then gives this excellent one as an example. Still there is no evidence that this is Oberlin's.

390. Saviour from sin, I wait to prove.—John xv. 13, 14. From a long poem in four parts, entitled, 'Groaning for Redemption,' by C. Wesley; published in *Hymns and Sacred Poems*, 1742. This hymn is the fourth part.

391. Jesus, Thy boundless love to me.—Eph. v. 2.

Paul Gerhardt's beautiful lyric—'O Jesu Christ, mein Schönstes Licht'—translated from the German by J. Wesley, and inserted in Hymns and Sacred Poems, 1739, entitled, 'Living by Christ.' It has 16 verses, the half being omitted. One of Gerhardt's biographers says that he constantly had John Arndt's Prayer and Paradise Garden before him at his life's close, and that he wrote 'several hymns on its contents.' It is not unlikely, therefore, that Arndt is the real source of the thought of this hymn.—Thomas Walsh, the great Irish evangelist, was an ardent student and a learned man. Often in the severest strain of his work he would rise and pace the room, singing—

'O Love, how cheering is Thy ray!
All pain before Thy presence flies,' &c.

392. Thou hidden love of God, whose height.—1 John iv. 16. From Gerhard Tersteegen's hymn, translated by John Wesley, and published in Psalms and Hymns, 1738, and in Hymns and Sacred Poems, 1739, bearing the title, 'Divine Love.' It was rendered by Wesley while at Savannah, in Georgia, 1736, but was not included in the Collection of Psalms, which he published in Charlestown, U.S., the following year. The original was written by Tersteegen in 1731, containing 8 verses. Wesley's rendering only covered six of them. No hymn in any Hymnal is weightier in thought or more searching in language than this.

393. Prisoners of hope, lift up your heads.

Originally containing 13 verses, by C. Wesley, is based on Isa. xl. 8, and has as title, 'The Word of God shall stand for ever.' It came out in Hymns and Sacred Poems, 1742.

394. My soul, inspired with sacred love.

A version of Psalm cxlvi., containing originally eight stanzas, by C. Wesley. It appeared in the Arminian Magazine, 1798.

395. All things are possible to him.—Mark ix. 23.

In C. Wesley's Hymns and Sacred Poems, 1749; founded on Mark ix. 23, and consisted of 8 verses.

396. Come, Holy Ghost, all-quickening fire!—Acts ix. 31. Entitled, 'Hymn to God the Sanctifier,' by C. Wesley, and published in *Hymns and Sacred Poems*, 1740. It was composed the second year of his converted life, and is a plea for that grace and power which would make him, as a servant of Christ, 'Humble, and teachable, and mild.'

397. Behold the servant of the Lord!—Acts ii. 46, 47.

By C. Wesley, entitled, 'An Act of Devotion.' It first appeared in 1744, in John Wesley's Further Appeal to Men of Reason and Religion. Afterwards it came out in Hymns and Sacred Poems, 1749. Its Scriptural character will appear in an incident connected with this hymn. A Wesleyan minister once requested a young ladies' Bible-class to trace the Scriptural allusions. The response produced 24 Scriptures as referred to in the 24 lines of the hymn.

398. O God, what offering shall I give !-Rom. xii. 1.

Dr. Joachim Lange's German hymn is here beautifully rendered by John Wesley, and was inserted in *Hymns and Sacred Poems*, 1739, entitled, 'A Morning Dedication of Ourselves to Christ.' The first verse, which is omitted, commences,—'Jesu, Thy light again I view.'

399. Ye faithful souls, who Jesus know.

Based on Col. iii. 1-4, by C. Wesley, and published in Hymns on Selected Passages of Holy Scripture, 1762.

400. O blessed Life! the heart at rest. —John i. 4.

One of Mr. W. T. Matson's chaste and thoughtful hymns; rendered the more impressive by the reiterative thought of Christ, as the Blessed Life. It came out in the author's *Inner Life*, 1867.

401. Shepherd of souls, the great, the good.

A version of Psalm lxxx., by C. Wesley, appearing in *Psalms* and *Hymns*, 1743. It has 26 stanzas, and is in three parts; this hymn being taken from the first and third part. It does not find a place in the *Wesleyan Hymn Book*.

402. Awake, our souls! away, our fears!

Entitled, 'The Christian Race,' suggested to Dr. Watts, the author, by Isa. xl. 28-31. It was inserted in his *Hymns*, 1709.

403. Jesus, my All, to heaven is gone.—Isa. xxxv. 8.

John Cennick's hymn, expressing largely the poet's own experience. It is entitled, 'Following Christ, the Sinner's Way to God;' and appeared in the author's Hymns for the use of

Religious Societies, 1743. It has a few variations from the original, and two verses are omitted.

404. Come, O my God, the promise seal.—Mark xi. 24.

'This hymn,' says Mr. Bunting, 'might be taken as an expression of the first triumph of a new-born believer.' It is by C. Wesley, and was published in *Hymns on the Four Gospels*, 1762. The first and fourth verses are much altered.

405. Lord, as to Thy dear cross we flee.—Gal. vi. 14.

By John H. Gurney, appearing in the Lutterworth Hymns for Public Worship, edited by the author, 1838. The subject is, 'Imitation of Christ.' And the writer of the hymn said, 'he felt how deficient many of our Hymnals were on the subject of which it treats.'

406. Let Him to whom we now belong.—1 Cor. vi. 20.

From C. Wesley's Hymns on the Lord's Supper, 1745, entitled, 'Concerning the Sacrifice of our Persons.' This grand thought is summed up in the oft-quoted couplet:—

'The Christian lives to Christ alone, To Christ alone he dies.'

407. Rejoice, believer, in the Lord.

A poetic talk by John Newton, on 'Perseverance;' and based on Col. iii. 3, and Isa. xl. 29. It was included in Olney Hymns, 1779.

408. Jesus! exalted far on high.

By Thomas Cotterill; founded on Phil. ii. 9, 10. It is in the author's Selection of Psalms and Hymns for Public and Private Worship, 1810. But it had also appeared in the Uttoxeter Selection, 1805, which the author edited.

409. Supreme in wisdom, as in power.

A re-cast of Dr. I. Watts' hymn—' Whence do our mournful thoughts arise'—which appeared in his *Hymns*, 1709. It was made by William Cameron, and appeared in *Scotch Paraphrases*, 1781, as a rendering of Isa. xl. 27-31. It contains 8 verses, and commences in the original,—

'Why pour'st thou forth thine anxious plaint?'

410. Thou say'st, 'Take up thy cross.'-Mark x. 21.

An ode of a pensive heart; yet one trustful, and desirous to follow whither He shall lead, manfully bearing the cross. The path is strange; the mysteries of life perplexing; yet he says,

It is a hymn of rare teaching, by Francis T. Palgrave, entitled, 'Faith and Sight in the Latter Days.' Found in his *Hymns*, 2nd ed., 1868.

411. Grace, 'tis a charming sound.—Isa. lix. 16.

By Dr. P. Doddridge; in his Hymns Founded on Various Texts in the Holy Scripture, 1755; entitled, 'Salvation by grace:' Eph. ii. 5. It is a hymn of great blessing; much admired and much sung in the Church. It is not unlike one by the Moravian hymn-writer, Esther Grünbeck (1717-1796), beginning—

'Grace! grace! oh, that's a joyful sound.'

412. Hark! my soul, it is the Lord.

William Cowper's, in Maxfield's Appendix, 1768, and Gospel Magazine, Aug. 1771; signed 'Omega.' It is also in Olney Hymns, 1779, entitled, 'Lovest thou Me?' John xxi. 15. The third stanza is a metrical rendering of Isa. xlix. 15. A Latin translation by Professor Hales was published in the Academy, 1883, and an Italian one the same year by Rt. Hon. W. E. Gladstone, in the Nineteenth Century.

413. Brightly gleams our banner.—Psa. xx. 5.

A material alteration of, but founded on, Thomas J. Potter's hymn, which was inserted in *Holy Family Hymns*, 1860. The second verse stood first in the original. The hymn also appeared with editorial changes in the *People's Hymnal*, 1867, and with further changes in *Appendix to Hymns Ancient and Modern*, 1868.

414. O Jesus, I have promised.—Luke ix. 57.

By John E. Bode; appearing in New Appendix to Psalms and Hymns for Public Worship, 1869. Verse 4 is omitted. The hymn was written on the occasion of his son's confirmation.

415. Cast on the fidelity.—Psa. lv. 22.

In C. Wesley's Hymns for the Use of Families, 1767. 'In the second verse,' says Stevenson, 'there is a spirited personification of mercy, death, pain and sorrow.'

416. Happy soul that free from harms.—Psa. xxiii.

By Chas. Wesley; in *Hymns and Sacred Poems*, 1749, among those entitled, 'Hymns for those that wait for full Redemption.' One verse is omitted, and a few alterations have been made.

417. In heavenly love abiding.—Psa. xxiii. 4.

By Ann L. Waring; appearing in her Hymns and Medita-

tions, 1850. Like all Miss Waring's hymns, it is characterized by a beautiful simplicity, and a child-like, but rational faith.

418. Jesus, Lord of life and glory.—Psa. cxix. 170.

By James J. Cummins; published in his *Poetical Meditations* and *Hymns*, 1839. It is suggested by the Anglican Church Litany. One verse is omitted.

419. Through good report and evil, Lord !—Mark x. 28.

In Hymns of Faith and Hope, third series, 1866, by Horatius Bonar, having as title the refrain after each three-line verse.

420. Come on, my partners in distress.—Rom. viii. 17.

In Chas. Wesley's Hymns and Sacred Poems, 1749; among those entitled, 'For the Brotherhood.' It is a spirited and inspiring hymn; peculiarly suited to those in trial and suffering. It places us just on the verge of heaven, 'and is written almost in the spirit of the Church triumphant.' It has been sung by the Methodist people with glorious effect and unspeakable benefit, for the past sixty-five years; and it will still have its own extensively useful place in our song-service.

421. Be it my only wisdom here.—Job xxviii. 28.

By Chas. Wesley, and published in Short Hymns on Select Passages of Holy Scripture, 1762. It is a beautiful gem of thought; and has frequently proved to be a warning in temptation, and an encouragement to the faint-hearted.

422. Children of light, arise and shine.—Heb. xii. 2.

Sir Edward Denny's, in his Miscellaneous Hymns, 1839. It bears the title, 'Looking unto Jesus.'

423. Jesus, my Lord, my God, my All.—Psa. lxxiii. 25.

By Henry Collins; published in his Hymns for Missions, 1854. Ver. 4, line 4, 'blest Saviour' has been inserted in place of 'sweet Saviour.' And the refrain is undoubtedly adapted, as Mr. Ellerton states, from Faber's 'Corpus Christi,' which reads,—

'Sweet Sacrament! we Thee adore, Oh make us love Thee more and more.'

424. Thee will I love, my Strength and Tower.—Psa. xviii. 1, 2.

From the German of Johann (Angelus Silesius) Scheffler, trans. by John Wesley, and inserted in *Hymns and Sacred Poems*, 1739, entitled, 'Gratitude for our Conversion.'—The great and godly Richard Cobden found much comfort just

before his death in repeating the first verse of this beautiful hymn.

425. Jesus, to Thee our hearts we lift.—Psa. cxlv. 18-20.

By C. Wesley; appearing in *Hymns and Sacred Poems*, 1749, with the title, 'At Meeting of Friends.' Some verbal alterations were made by John Wesley in 1780.

426. Saviour of all, what hast Thou done?—1 Pet. iv. 12, 13. By same author and in same work as 425; entitled, 'The Trial of Faith.' Stevenson says of this lyric, 'There is a mighty power of poetic imagination in this fine hymn, particularly in the closing lines,—

"I take my last triumphant flight From Calvary to Sion's height."

427. Lead us, O Father! in the paths of peace.—Psa. xxiii. 3. By W. H. Burleigh; published in *Cleveland's Lyra Sacra Americana*, 1868, entitled, 'A Prayer for Guidance.' The editor states that 'most of Mr. Burleigh's hymns were given to him in MS. for this work.'

428. Though faint, yet pursuing, we go on our way.—Judges viii. 4.

This hymn has been assigned, though mistakenly, to J. N. Darby. He informed the Rev. Josiah Miller that he was not the author. It has also been claimed for B. Beddome, but without justification. We have not traced it beyond the Baptist Psalms and Hymns, 1858, where it is anonymous and contained 5 eight-lined stanzas.

429. Return, O wanderer! return!

By William B. Collyer; appearing first in the *Evangelical Magazine*, May, 1806; and afterwards in his *Collection of Hymns*, 1812, with the title, 'The Backslider:' Jer. xxxi. 18-20.

430. Stay, Thou insulted Spirit, stay.—Gen. vi. 3.

'A Penitential Hymn,' by C. Wesley; in *Hymns and Sacred Poems*, 1749. Alterations occur in verses 2 and 6. The whole hymn, except the last verse, is a retrospective and self-condemning outlook. But in the sixth stanza, Gospel hope is again in the ascendant in the poet's soul. One verse omitted.

431. O for a closer walk with God.—Gen. v. 24.

One of William Cowper's choice hymns, written in 1772, and contributed to Dr. Conyer's Collection of that year. Also included in *Olney Hymns*, 1779, entitled, 'Walking with God.'

This hymn and number 36, were written in the twilight of departing reason; for in 1773 Cowper sank into despondency and continued therein for five years. Yet how persistently the rays of spiritual hope struggle 'neath the mental cloud! The fact that this hymn is found in all important Hymnals, usually without alteration, and that Judge Lawson has made a Latin version of it, is the highest possible praise.

432. My God, my God, to Thee I cry.—Matt. viii. 2.

By C. Wesley, entitled, 'After a Relapse into Sin,' and inserted in *Hymns and Sacred Poems*, 1740. It is the ardent, hopeful prayer of a distressed soul, weary of its wanderings, and returning to the light and peace of its home.

433. Depth of mercy! can there be.—Hosea xi. 8.

One of Chas. Wesley's most valued hymns; from the same source as the preceding, and contains 14 verses.—An actress once overheard singing in a cottage; the words arrested her, as the assembled worshippers sang,—

'Depth of mercy! can there be,' &c.

She was invited in and remained during prayer. Then she left, but the Gospel words entered her soul. She gave her heart and life to God, and sought at once to sever her engagement with the manager. He ridiculed the thought, set forth the loss he would sustain, and begged her to take her place in the next performance. She promised to appear. The curtain rose, and she was to sing a song. The accompaniment was commenced, but she stood motionless. The band began again, but with the same result. Then a third time; but now, with tearful eyes and a deeply moved heart, she sang,—

'Depth of mercy! can there be Mercy still reserved for me?'

The performance terminated; some to scorn, some to wonder, some to think and pray. Her loyalty to Christ was abiding; and she ultimately became the wife of a Gospel minister.

434. Jesus, Friend of sinners, hear.—Hos. xiv. 4.

'A Prayer for Restoring Grace,' by C. Wesley; published in *Hymns and Sacred Poems*, 1742. The thought, and partly the expression, of ver. 3,—very similar also to verse 5 in hymn 228—appears to be borrowed from Mason's *Songs of Praise*, 1682,—

'My sins have reached up to the skies; But mercy these exceeds,' &c. The refrain—'And bid me sin no more'—is an undoubted reference to John viii. 11,—'Go thy way; from henceforth sin no more.'

435. When I had wandered from His fold.—Psa. cxix. 92-94. A hymn full of penitential self-surrender, with a refrain expressive of complete dedication to God, by Rev. John S. B. Monsell. It appeared in the author's Hymns of Love and Praise for the Church's Year, 1863; and afterwards in his Parish Hymnal, 1873.

436. Saviour, visit Thy plantation.—Psa. lxxxv. 6.

'A Prayer for a Revival,' by John Newton; published in Olney Hymns, 1779. The refrain—'Lord, revive us,' &c.— is by John Ryland, in Rippon's Selection, 1787. The imagery of the hymn is noticeable. Newton was formerly employed in planting lime and lemon trees, on his master's plantation, in Africa, where suitable rains were a vital factor. Some would look sickly, others wither, others healthily blossom. He now well knew how churches and professors must be drooping and fruitless without Divine showers and sunshine. Hence this hymn.

437. Weary of wandering from my God.—Hosea xiv. 4.

In Hymns and Sacred Poems, 1749, by C. Wesley, among those hymns entitled, 'After a Recovery.' 'One of the most touching,' says Bishop Bickersteth, 'of penitential hymns. Never, perhaps, were two lines penned more expressive of godly contrition than lines 5, 6, ver. 3.'

438. Weary of earth and laden with my sin.—Isa. i. 18.

Rev. S. J. Stone's, in his Lyra Fidelium, 1865. Written on the Creed article, 'I believe in the forgiveness of sins.' Ver. 7, line 4, originally read:—'Mine the life won, through Thine the life laid down.' The following account of its use, on a memorable occasion, may be of interest: 'The illness and recovery of the Prince of Wales, was among those things that work together for good. The thoughts of those in high places were led towards the throne of Him who appoints affliction as well as joy; and the Psalm of thanksgiving to be sung at St. Paul's at the service of praise and gratitude for the Prince's recovery, was taken from Lyra Fidelium, a half-cheering, half-plaintive hymn of penitence.'

439. When Israel, of the Lord beloved.—Exod. xiii. 21. This beautiful hymn, by Sir Walter Scott, extracted from the

Hebrew incident of the 'cloud by day and the pillar of fire by night,' is part of the ode with which the imprisoned 'Rebecca,' in the author's *Ivanhoe*, 1820, concludes her evening devotions. The original has 4 eight-lined verses, with some alterations.

440. Feeble in body and in mind.—Psa. lxxiii. 24.

By C. Wesley; in the Appendix to Dr. Osborn's edition of J. and C. Wesley's Poetical Works, 1872, bearing the title, 'In Uncertainty.' It is said to have been published in 1749. It acknowledges life's many perplexing mysteries; but it also recognises an infinitely wise and supreme Guardian.

441. O Thou, to Whose all-searching sight.—Psa. cxxxix. 11. Count Zinzendorf wrote all this hymn, except verse 4, which came from the pen of John A. Freylinghausen. John Wesley translated it from the German of these two eminent men, and inserted it first in his Collection of Psalms and Hymns, 1738, and afterwards in Hymns and Sacred Poems, 1739. It is there entitled, 'The Believer's Support.'

442. God of my life, to Thee I call.—Psa. xxxii. 6.

From William Cowper, in Olney Hymns, 1779, entitled, 'Looking upwards in a storm.'

443. Led by a kindlier hand than ours.—Isa. lxiii. 9.

By George Z. Gray, with the words ending the last line of each verse, as title: 'It might have been.' It appeared in the Library of Religious Poetry, 1881, by Schaff and Gilman.'

444. O Jesus, Lord of heavenly grace.—John viii. 12.

By John Chandler, in his Hymns of the Primitive Church, 1837. It is a translation from St. Ambrose's hymn of the fourth century—'Splendor Paternæ gloriæ'—and has eight verses. The old Benedictine and Carthusian monks used the original every day, and the Roman Catholics of the present every Monday morning.

445. Into Thy gracious hands I fall.—Rom. viii. 1.

The original German by Wolfgang C. Deszler; from which J. Wesley translated it, and published it in *Hymns and Sacred Poems*, 1739, entitled, 'The Change.' It contains twelve verses, and commenced, 'Jesu, whose glory's streaming rays.'

446. While passing through this vale of woe.—Isa. xliii. 2. By William Sanders and Hugh Bourne, published in the Large Hymn-book for the Use of the Primitive Methodists, 1824.

447. Thee, Jesus, full of truth and grace.—Dan. iii. 17. In C. Wesley's Hymns and Sacred Poems, 1749, headed,

'The Trial of Faith,' and founded on the fiery trial of the three Hebrew captives in Babylon. 'The doctrine of a particular providence, which breathes throughout Charles Wesley's poetry, is very forcibly expressed in the second stanza.'

448. O Thou from Whom all goodness flows.—Neh. xiii. 31. By Thomas Haweis, M.D., published in his Carmina Christo, 1792. In the Irish Church Hymnal its title is, 'Remember me, O my God, for good,' and its date, 1790. The hymn has been ascribed to other writers, but without any justification, except the unprecedented number of alterations to which it has been subject. These are to be found in every verse. But after all its permutations, it is a useful and instructive hymn, and contributes comfort to many a chequered and tried Christian life. The last verse has been added by Thomas Cotterill, and is a suitable finish to the hymn.

449. O Thou Who driest the mourner's tear.

By Thomas Moore; first appearing in 1790, then in his Sacred Songs, 1816; and in his Poetical Works, 1868. It is founded on Psalm cxlvii. 3: 'He healeth the broken in heart, and bindeth up their wounds.' One verse has been omitted, which begins,—

'When joy no longer soothes or cheers.'

In ver. 4, line 1, 'could' replaces 'would'; and in verses 4, 5, 'His' and 'Him' substitute 'Thy' and 'Thee,' thus breaking the continuity of address to Christ, and seriously impairing the beauty of the hymn.

450. Thou very present Aid.—Isa. xxvi. 3.

This helpful hymn was written by Chas. Wesley, and appeared in *Hymns and Sacred Poems*, 1749, among those entitled, 'Hymns for Widows.' Ver. 7, line 3 originally read,—

'In vain the creature-streams are dry.'

451. O Everlasting Light.—Rom. x. 12.

This hymn by Horatius Bonar was published in the second series of *Hymns of Faith and Hope*, 1861, entitled 'Christ is all': Light, Truth, Strength, Love, Rest, All! It contains ten stanzas.

452. Heavenly Father! to whose eye.—Luke xi. 4.

By Josiah Conder; published in Congregational Hymn Book, 1836; and in his Choir and Oratory, 1837. 'And lead us not into temptation, but deliver us from evil.'

453. Day by day the manna fell.

By the same author, and found in the same works as the preceding hymn. Based on Luke xi. 3.

454. Jesus, still lead on.—Luke v. 11.

From Count von Zinzendorf's German hymn;—translated by Jane Borthwick (H.L.L.), and appeared in *Hymns from the Land of Luther*, 1853. It was composed, 1721, and is well-known in most religious homes in Germany.

455. In the hour of trial.—Luke xxii. 32.

This composition is by James Montgomery; except ver. 3, which is by Frances A. Hutton, and is a recast of an original verse. Montgomery's hymn was composed for and written in a lady's album, Dec. 8, 1834, and inserted in the author's Original Hymns, 1853, with the title, 'Prayers on Pilgrimage.'

456. Thy way, not mine, O Lord.—Psa. cxix. 32.

A declaration of the soul's submission to, and trust in, the Divine guidance, by Horatius Bonar, in first series of Hymns of Faith and Hope, 1857. Title, 'Thy way, not mine.'

457. When our redeeming Lord.

A version of Psalm cxxvi. by Chas. Wesley, appearing in Psalms and Hymns, 1743. Verse 5 is omitted.

458. Now thank we all our God.—1 Chron. xxix. 13.

From Martin Rinkart's German hymn, translated by Miss C. Winkworth, and inserted in her Lyra Germanica, 2nd series, 1858. The hymn was written, says the translator, near the opening of 1644, on receiving the news of peace, after the 'Thirty Years' War.' It has been called the German Te Deum, having been frequently sung on great occasions. It was used July 28, 1817, in Stuttgart, after a year of great famine, when the first load of new wheat, decorated with flowers, entered the town. It was sung, May 31, 1850, on the occasion of unveiling the statue of Frederick the Great, at Berlin. Mendelssohn has introduced it into his Hymn of Praise. It is a 'simple but noble expression of trust and praise.' first two stanzas are a metrical version of Ecclesiasticus li. 22-24, 'Now therefore bless ye the God of all, who only doeth wondrous things everywhere, and dealeth with us according to His mercy. He granteth us joyfulness of heart, and that peace may be in our days in Israel for ever; that He would confirm His mercy with us, and deliver us at His time.'

459. In the dark and cloudy day.—John xiv. 18. By George Rawson; based on the words of Jesus,—'I will

not leave you desolate; I will come to you,' and published in the *Leeds Hymn Book*, 1853. It is a hymn which those in adversity, in bereavement, in temptation, in affliction, will welcome and often ponder. The prayerful refrain has in it immeasurable solace.

460. Lord, Thy children guide and keep.—Matth. vii. 14. From the pen of Bishop How; appearing in Morrell and How's Psalms and Hymns, 1854. A useful prayer for the anxious Christian, intensified by the five-times repeated refrain, whose larger thought covers the entire ground of the hymn.

461. My Saviour, 'mid life's varied scene.—Isa. 1. 10.

Written for a friend in trouble, by Elizabeth A. Godwin, while the authoress was yet a girl. It appeared in the Evangelical Magazine, and afterwards in her Songs for the Weary, 1865.

462. Art thou weary, art thou languid !—John xii. 26.

St. Stephen, the Sabaite, wrote the original of this beautiful hymn of eager questionings, which dates back to the eighth century. It was rendered into English, in a free translation, by John M. Neale, and inserted in *Hymns of the Eastern Church*, 1862. Neale entitled it, 'Idiomela' (its own strains). That is, the hymn had a metre and rhythm quite peculiar; it consisted of 'stanzas which are their own models.' In his *Hymns*, etc., 1866, Neale states, 'There is so little here that is from the Greek, that in future it will be put in the appendix.' Ver. 7, line 3, in original translation read,

'Angels, apostles, prophets, virgins.'

It is noteworthy that the Rt. Hon. W. E. Gladstone has made a Latin translation of this lovely ode, and says of it: 'Dr. Neale was the translator, St. Stephen of Saba the author. Being of the Eastern Church, his name does not appear in the Latin hagiologies. I imagine the hymn to have been composed in the Servian tongue.' And Miss S. P. McLean in her Cape Cod Folks gives the story of the duet sung by George Olver and Benny Cradlebow. Capt. Arkell thus tells it:—'By and by him and George Olver struck up a song. I've heern 'em sing it before, them two. As nigh as I calc'late, it's about findin' rest in Jesus, and one a askin' questions, all fa'r and squar', to know the way and whether it's a goin' to lead thar straight or no, and the other answerin'. And he—he was a tinkerin', 'way up on the foremast. George Olver and the rest of us was astern, and I'll hear to my dyin' day how his voice

came a floatin' down to us thar—chantin'-like it was—cl'ar and fearless and slow. So he asks for findin' Jesus, ef thar's any marks to foller by; and George, he answers about them bleedin' nail-prints, and the great one in His side. So then that voice comes down agin, askin' if thar's any crown, like other kings, to tell Him by; and George, he answered, straight about that crown of thorns. Then says that other voice, floatin' so strong and clear, and if he given up all and follered, what should he have? What now? So George, he sings deep o' the trial and the sorrowin'. But that other voice never shook a askin', and what if he helt to Him to the end, what then should it bewhat then? George Olver answers, "Forevermore the sorrowin' ended—Death gone over." Then he sings out, like his mind was all made up, "And if he undertook it, would he likely be turned away ?" "And it's likelier," George answered him, "that heaven and earth shall pass." So I'll hear it to my dyin' day-his voice a floatin' down to me from up above thar, askin' them questions that nobody could ever answer like, so soon he answered 'em for himself.'

463. Father, I know that all my life.

This trustful lay, recognising as it does the source of overcoming grace in life's bitterest lot, is by Anna L. Waring, and appeared in her *Hymns and Meditations*, 1850, with the title, 'My Times are in Thy Hand'—Psa. xxxi. 15.

464. Thou art near, yes, Lord, I feel it.—Psa. xxxiv. 18. By John S. B. Monsell. It graphically sets forth the varied conditions of want and adversity which the soul feels; and it equally recognises an ever present and helpful Lord. The hymn appeared in the author's Parish Hymnal, 1873.

465. Gently, Lord, O gently lead us.—Psa. xxiii. 2.

By Thomas Hastings this prayerful and consolatory hymn was penned, and found a place in Spiritual Songs for Social Worship; the words and music arranged by T. Hastings, of Utica, and Lowell Mason, of Boston, 1832. The title of the hymn is, 'Pilgrimage.' It has some unimportant alterations.

466. Lead us, heavenly Father, lead us.—Psa. cvii. 7.

This sweet-flowing hymn, by James Edmeston, well deserves a place in any collection of church songs. It was published in the author's Sacred Lyrics, 2nd. ser., 1821, and was written for the Infant Orphan Asylum, then at Hackney, but now at Wanstead.

467. Guide me, O Thou great Jehovah!—Exod. xiii. 21. This famous pilgrim-ode was composed in Welsh by William Williams. The first verse is a translation by Peter Williams in 1771, and the second and third verses by the author in 1772. It became popular, both in Welsh and English, and Lady Huntingdon had it printed in English, as a leaflet, headed as follows:—'A Favourite Hymn, sung by Lady Huntingdon's young Collegians. Printed by the desire of many Christian Friends. Lord, give it Thy blessing!' It next appeared in George Whitefield's Hymn Book, 1774, entitled, 'Christ a Sure Guide.' One remarkable verse is omitted,—

'Musing on my habitation, Musing on my heav'nly home, Fills my soul with holy longings: Come, my Jesus, quickly come; Vanity is all I see; Lord, I long to be with Thee!'

468. Saviour, through the desert lead us.—Psa. lxxviii. 53. This hymn, similar in sentiment and purpose to 467, but more varied and wealthy in its imagery, is by Thomas Kelly. It appeared in his *Hymns*, 1804, in seven stanzas.

469. If our God had not befriended.

Suggested by Psalm cxxiv. It appeared in the *Psalter* of English Verse, 1860. The author is Benjamin Hall Kennedy.

470. Why those fears? behold, 'tis Jesus.—Mark iv. 40. Written by Thomas Kelly; appearing in his Hymns, 1820. Mr. Christopher gives the following story of a sea voyager: 'I was once on my way to the antipodes. The vessel was a transport; but a number of troops were also on board. All went on safely, however, till one night, the horrors of which I can never forget. I was fast asleep in my berth, when, about the middle of the night, I was startled by a shock, then alarmed by a strange hubbub of creaking timbers, shuffling feet, and hoarse voices, striving with the whistling, roaring wind. Then came a thundering crash; down went the vessel on her beam-ends; and down came the rushing sea, all but filling the cabins, and putting out the lights. There was an awful hush for a moment, but soon broken by an officer, who, leaping from an adjoining berth, cried, "This is like hell when the fire is put out!" But just then some gentle spirit seemed to touch my tremulous heart; and a sweet calm came over my soul. Then I felt as if voices from the better land were singing to me that beautiful hymn:—

"Why those fears? behold, 'tis Jesus Holds the helm and guides the ship," &c.

We lived to outride the storm, but as long as I live, I shall feel that the experience of that night ever hallowed to me the memory of Thomas Kelly. His long life was not spent in vain, if that hymn alone had been all its fruit.'

471. O Lord, how happy should we be.—1 Pet. v. 7.

This hymn is founded on the apostle's comforting words, 'Casting all your care upon Him,' by Joseph Anstice; and was published in a posthumous volume of his *Hymns*, 1836, which was privately printed by his widow.

472. O God, Thy faithfulness I plead!—Exod. xxxiii. 13.

A lyric for the perplexed, short-sighted, but eager soul, by C. Wesley, entitled, 'In Temptation.' It was sent forth in Hymns and Sacred Poems, 1749. It has some variations: as, ver. 4, line 1, orig. read, 'rich in grace;' and ver. 5, line 2, 'Shall every obstacle.'

473. How happy are the little flock.—John x. 28.

When Chas. Wesley wrote this confiding poem an earthquake had recently overthrown Lisbon, and troubles were also imminent with the French nation. But the poet rests quietly in the Divine guardianship. It appeared in Hymns for the Year 1756, particularly the Fast Day, Feb. 6.

474. Why should I fear the darkest hour.—Job xiii. 15. Entitled, 'Jesus my All,' by John Newton, appearing in the Gospel Magazine, June 1771, and in Olney Hymns, 1779.

475. Lo! the storms of life are breaking.—Matt. viii. 23, &c. An expressive and tender hymn, by Dean Alford, appointed for the 'Fourth Sunday after Epiphany.' It appeared in his Psalms and Hymns, 1844.

476. Leader of faithful souls and Guide.—Heb. xi. 13-16.

C. Wesley's hymn, called, 'The Traveller.' It was inserted in *Hymns on Redemption*, 1747, and contained eight verses. It is, without doubt or exception, the finest pilgrim's ode in Christian hymnology; many others have been composed on the same theme, but none approaches this for exalted conception and charming simplicity. Bishop Bickersteth describes it as a 'noble song for the Church "in the house of her pilgrimage."'

477. When gathering clouds around I view.—Deut. xxxi. 8. By Sir R. Grant; recognizing the helpful presence of the gracious Saviour. It appeared in *The Christian Observer*, Feb. 1806, under the signature, 'E.—Y.D.R.;' and again in the same periodical six years later, 'improved' by the author. Grant was comparatively young when it was written.

478. Peace, doubting heart! my God's I am.

This spirited and brave hymn, by C. Wesley, is founded on Isa. xliii. 1-3, and was printed in *Hymns and Sacred Poems*, 1739. One well-known and trustful verse is here omitted, which begins:—

'Since Thou hast bid me come to Thee,'

evidently suggested by Peter walking to Christ on the sea. Indeed the hymn abounds in Scripture imagery. Mr. Wesley once engaged a boat to take him from St. Ives to the Scilly Isles. A storm arose and the men began to fear. In the raging storm he sang,

'When passing through the watery deep,' &c.

The song inspired the men with courage and they pulled the boat safe to the isles.

479. Lead, kindly Light, amid the encircling gloom.—Psalm xxvii. 11.

Written by Rev. J. H. Newman, D.D., while becalmed at sea, in the Straits of Bonifacio, between Sicily and Marseilles. Twenty-three other hymns were composed during the same voyage; this one being dated June 16, 1833, and autobiographically entitled, 'The Pillar of the Cloud.' The hymn, without doubt, has direct reference to his personal experiences—to his recent illness, to his spiritual conflicts, to the ecclesiastical movements with which he was closely associated, and to his future purposes. These experiences are more fully set forth in the author's Apologia. This remarkable hymn was first published in the British Magazine, and next in Lyra Apostolica, 1836, having as title, 'Faith—Heavenly Leadings.'

480. Thy Word, O Lord, Thy precious Word alone.

By Albert Midlane; written during a visit to West Cowes, Isle of Wight, on the morning of Lord's Day, April 6, 1884. 'I was meditatively wandering,' he writes, 'on the pebbly shore of the Solent, dwelling on the strains of Newman's hymn—"Lead, kindly Light"—and on the subsequent career of that highly intellectual man. I had previously seen him arrayed in all the glory of a Cardinal at a requiem mass; and

I was wondering at the strange leading of that "Kindly Light." Burdened with this thought, I opened my pocket book, and wrote the hymn as it now appears, before the time of morning service. The thought my heart was wishing to give expression to, was, that any light, save from the Word of God, must be a delusive one, and that only the Light of Life, the Word of God, can be a real "Kindly Light," and lead the soul on with Him who said, "I am the Way, the Truth, and the Light." This hymn appeared in the Friendly Visitor, July, 1885, entitled, 'The Sufficiency of the Word of God.'—Psalm xliii. 3.

481. God of my life! I would Thy praise proclaim.

Translated from Pastor Adolph Monod's French hymn, by Rev. Henry Downton. It first appeared as a piece of 7 four-lined stanzas, in *Hymns and Verses*, 1873, and then in Conder's *Appendix to the Leeds Hymn Book*, 1874. It is strikingly expressive of the saintly and devout spirit of its afflicted author, and was undoubtedly composed during the period of his great suffering.—James i. 12.

482. Begone, unbelief, my Saviour is near.—Isa. xii. 2.

'One of the most prized of the Olney hymns,' by John Newton. It appeared in *Olney Hymns*, 1779, entitled, 'I will trust, and not be afraid.'

483. Omnipotent Lord, my Saviour and King.

Chas. Wesley's; in Hymns and Sacred Poems, 1742, based on 1 Tim. vi. 12, and entitled, 'The Good Fight.'

484. We would see Jesus; for the shadows lengthen.

This free and plaintive paraphrase of the Hellenists' desire to Philip (John xii. 21), may be found in Hastings's Church Melodies, 1858, but without a name. It is also in Hymns of Holy Refreshment, 1865, by Bishop Huntington, entitled, 'A Death-bed Hymn.'

485. How firm a foundation, ye saints of the Lord.—Heb, xiii. 5. This noble and consolatory hymn appeared in Rippon's Selection, 1787, being marked 'K——.' In a later edition (after Dr. Rippon's death) the K. was changed to 'Kirkham;' but in Thomas Kirkham's Collection of 1788, the hymn is not to be found. It has subsequently been allotted to Kennedy, to Kingsbury, and to George Keith, but in each case without any reasonable grounds. The most reliable conclusion is that R. Keene is the author. Dr. Rippon published a Tune Book to his Selection. The tune 'Geard' was associated with this hymn; and the hymn and tune seem to have been made for

each other. But Keene, the choirmaster in Rippon's church, was the author of the tune 'Geard;' and is it then unreasonable to conclude that he also composed the hymn? Moreover, the Rev. Charles Gordelier, of Hackney, informed the present writer that half a century ago he had heard the hymn attributed to Keene; and further said, that an aged woman of that time, named Edgehill, a member of Dr. Rippon's church, and wife of a bookseller in Brick Lane, had informed him that Keene was the author of the hymn. It is also attributed to Keene in A. Fletcher's Selection, 1822. It is a lyric of great power and beauty, containing 7 verses, and had a singular grouping of negatives in the final line of the original version, perhaps taken from Doddridge's rendering of Heb. xiii. 5:—

'I'll never, no never, no never forsake.'

The Rev. J. Gallaher records a visit paid to Gen. Jackson, Sept., 1843. During the conversation the General remarked, 'There is a beautiful hymn on the exceeding great and precious promises of God to His people. It was a favourite with my dear wife till the day of her death. It commences, "How firm a foundation," &c. I wish you could sing it now.' The little company sang the hymn, which greatly blessed the ebbing life of the godly general.

486. Come, Saviour, Jesus, from above.—Psalm lxxiii. 25.

From a French hymn, written by Madame Antonia Bourignon about the year 1640. The original translation is by John Byrom, who probably gave it to the Wesleys. It appeared in their Hymns and Sacred Poems, 1739, as a hymn of 10 verses, headed, 'Renouncing all for Christ.' It may be found in the posthumous volume of Byrom's Miscellaneous Poems, Manchester, 1773. It differs from the copy in Wesley's Work, in title and in certain verbal changes, which appear to have resulted from Wesley's more cultured tastes. It is one of the finest consecration hymns ever written, and becomes more endeared and valuable to us when we consider the afflictive circumstances under which the gifted authoress composed it. She was having to endure her father's anger on account of declining the offers of worldly and mercenary suitors. Some of the stanzas in the hymn point directly to this: as 3, 4, 5, 6.

487. O Thou, Who camest from above.—Lev. vi. 13.

'The editor (of Hymnal Companion) believes that this admirable hymn would have been far more popular' without the word 'inextinguishable.' His substituted line is,—

'Unquench'd, undimm'd in darkest days.'

The hymn is by C. Wesley, and was included in Short Hymns on Select Passages of Holy Scripture, 1762. Some of the old Methodist preachers agreed to question Mr. Wesley as to his religious experience. 'Mr. Wesley,' said one, 'you often ask us about our experience, we should like to be favoured with yours.' 'Very well; I will tell'you.' And he then repeated this hymn. 'That is my experience,' said he; 'can any Christian give a better?'

488. O God, Thou art my God alone!

By James Montgomery, entitled, 'Remembrance and Resolution,' and is a version of Psalm lxiii. It appeared in his Songs of Zion, etc., 1822; and in Original Hymns, 1853.

489. How blest is life if lived for Thee.—Psalm cxlvi. 5.

Anon. It is in Dr. Allon's Hymn Book. But the Doctor can give no account of its origin. It also appears in the Rev. E. T. Prust's New Supplementary Hymn Book as anonymous.

490. Not, Lord, unto that mount of dread.

In his Visions of Prophecy and Other Poems, 1857, James D. Burns inserted this hymn of high and holy Christian thought.—Hebrews xii. 18-22.

491. O Master! it is good to be.—Matt. xvii. 1-8.

Dean Stanley published this fine hymn in Macmillan's Magazine, April, 1870. The good dean says of its origin: 'It was remarked to me by a friend that he knew of no modern English hymn on the Transfiguration—an incident of the Gospel narrative so remarkable in itself, and so full of manifold instruction. . . . There is none which brings together so many characteristic points: the contrast and contact with the miseries of the world, the connexion with the choicest spirits of the Old and of the New Dispensation, the Ideal of human life, the near prospect of the Death and Passion. It is certainly curious that no hymn bearing on this subject is to be found in Sir Roundell Palmer's Book of Praise, nor in the Christian Year. . . . In accordance with this suggestion, I have endeavoured to combine, as far as was possible, the various thoughts connected with the scene.' The author then gives a number of Scripture references. The emendations, permutations, and revisions which this excellent hymn has undergone have been numerous and important; but we have not space here for a detailed account of them.

492. O Lord, I would delight in Thee.—Psa. lxxiii. 26. By John Ryland; in *Rippon's Hymns*, 1787, and in Ryland's

Pastoral Memorials, 1825. It was written in 1777; and the author appended to his MS. the following interesting note:— 'I recollect deeper feelings of mind in composing this hymn, than perhaps I ever felt in making any other.' It was undoubtedly written with much elevation of thought and clearness of mind.

493. My God, the Spring of all my joys.—Psa. lxxxvii. 7. This universally admired hymn, excepting ver. 3, is by Dr. I. Watts; and was published in his Hymns, 1709, entitled, 'God's Presence is Light in darkness.' The third verse is by James Montgomery, from his rendering of Psalm xxvii., which appeared in Songs of Zion, 1822. It is somewhat difficult to understand why this verse is inserted here and omitted from the author's hymn 496, to which it belongs. It breaks the continuity and mars the beauty of Watts' hymn. Milner, the biographer of Watts, has said of this lyric, 'It is almost without "spot or blemish;" for felicity of expression, strength and tenderness of feeling, and beautiful pictorial truth, it has never been surpassed; it is a sublime communion with the Deity, made visible by the eye of faith, and brought near with the cords of love.' Mr. George Smith, of Coalville, the true friend of the children of gipsies, of the brickyards, and of the canal population, was prostrate by cholera, in 1848. In his afflictive solitude he prayed and sang for the removal of his sins. whilst often repeating and singing,-

'My God, the Spring of all my joys, etc.,

the Sun of Righteousness irradiated his soul, gloom and fear fled, his heart was filled with gratitude, and he sang with a new ardour.—

'In darkest shades if Thou appear, My dawning is begun,' etc.

494. I would commune with Thee, my God.—Psa. civ. 34. This simple and beautiful song by George B. Bubier, was penned, Feb. 2, 1854. It appeared in *Hymns and Sacred Songs, for Sunday Schools and Christian Worship*, 1855.

495. Talk with us, Lord, Thyself reveal.—Psa. xxvii. 8.

A much admired hymn by C. Wesley; in Hymns and Sacred Poems, 1740, entitled, 'On a Journey.' The original was written in the singular number throughout. This has been changed by John Wesley, and the first verse is omitted. It would appear as if ver. 2 were a paraphrase of Milton, Par. Lost, bk. 4, line 639:—

'With Thee conversing, I forget all time, All seasons and their change; all please alike.'

496. One thing with all my soul's desire.

A facile rendering of Psalm xxvii. by J. Montgomery, and appeared in his Songs of Zion, 1822; and in his Original Hymns, 1853. It has as title, 'Seeking the Lord's Face,' and consists of 7 stanzas, the 3rd being taken out, and inserted unaccountably in Watts' hymn, 493.

497. Walk in the light! so shalt thou know.

Bernard Barton wrote this lovely piece, based on 1 John i. 7, entitled, 'Walking in the Light,' and published in his *Devotional Verses*, 1826. It is a delightful hymn of 6 verses, carrying much comfort to Christian hearts, and is truly full of 'light' for dark and beclouded lives.

498. Lord Jesus, we are one with Thee.—John xvii. 23.

James G. Deck's composition; entitled, 'Oneness with Christ,' and appearing in Hymns for the Poor of the Flock, 1837. 'It is itself a model of unity.'

499. Thou art the way! to Thee alone.

A very happy and successful exposition of John xiv. 6, by George W. Doane, and was published in his Songs by the Way, 1825.

500. As pants the hart for cooling streams.

By Tate and Brady; in their New Version of the Psalms of David, 1696. A version of Psalm xlii., and contained 11 verses, five being omitted. It is deservedly a favourite, and its popularity has been increased by means of its association with Spohr's glorious anthem.

501. Let worldly minds the world pursue.—Psa. iv. 6.

This is an impressive hymn—John Newton's best and most widely valued. The simile in verse 3, both in thought and expression, is very beautiful, and has been rarely equalled, perhaps never excelled. The hymn came out in *Olney Hymns*, 1779, entitled, 'Old things are passed away.'

502. I heard the voice of Jesus say.

'The Voice from Galilee,' suggested by John i. 16, and Matt. xi. 28, by Horatius Bonar. He published it in Hymns Original and Selected, 1850; and afterwards in Hymns of Faith and Hope, 1st series, 1857. 'The Almighty,' says Tocquerville, 'does not generalize.' The essence of this lovely hymn is in that thought. The tender, compassionate Saviour and Friend

is made to speak to weary, hungry, thirsty lives in the singular form. It is the appeal of One Helpful Life, to another that is utterly helpless; and that helpless life responding and realizing all it needs.

503. We love Thee, Lord, yet not alone.—1 John iv. 19.

This is one of the few hymns which Julia A. Elliott contributed to *Psalms and Hymns for Public Worship*, 1835, a collection published by her husband, the Rev. Henry Venn Elliott, M.A.

504. Lord of earth! Thy forming hand.—Psa. lxxiii. 25.

By Sir R. Grant; appearing in his *Hymns*, 1839. It had 3 verses of 12 lines each, and is a hymn of varied and experimental truth.

505. Holy Lamb, who Thee receive.—Phil. ii. 5.

A translation by John Wesley from Anna S. Dober's German hymn. It was included in *Hymns and Sacred Poems*, 1740, with S verses; headed, 'Redemption Found.' Miss Dober wrote it for a children's school-feast in 1735.

506. Object of my first desire.—Heb. xii. 2.

'Happiness found,' by A. M. Toplady; in Gospel Magazine, 1774. It had four double verses, the first of which commenced, 'Happiness, thou lovely name.'

507. My God, I am Thine.—Psa. cxix. 94.

Amongst C. Wesley's 'Hymns for Believers,' published in Hymns and Sacred Poems, 1749. Congregations and also individual saints have frequently been brought near the 'gates of heaven,' while singing this hymn. It is a great power in cottage services and prayer-meetings. A short while before a sainted woman's death in Shropshire, her husband asked her,—'Are you sure of heaven?' 'Yes,' she replied, and attempted to repeat,—

'My Jesus to know, And to feel His blood flow,' &c.

Her husband finished the verse. 'Yes, that is it,' said she, and entered into rest.

508. Ye ransomed sinners, hear.—Rom. xii. 12.

Chas. Wesley's; in *Hymns and Sacred Poems*, 1742, entitled, 'Rejoicing in Hope.' Verses 2, 3 are omitted, and the first altered from—'Ye happy sinners, hear.'

509. Rejoice, the Lord is King.—Phil. iv. 4.

This grand martial ode appeared in C. Wesley's Hymns for

Our Lord's Resurrection, 1746. The refrain of this song is taken from 'Rejoice in the Lord alway: again, I will say, Rejoice.'

510. O disclose Thy lovely face.

This hymn by C. Wesley originally commenced,—

'Lord, how long, how long shall I?'

Verse 4 is also omitted. It was published in *Hymns and Sacred Poems*, 1740; and is based on Psalm cxliii. 6.

511. Labouring and heavy laden.—John i. 4.

'Christ our life,' Col. iii. 4, by J. S. B. Monsell; appearing in his *Hymns of Love and Praise*, 2nd Ed., 1866. This expressive lyric should be thoughtfully perused if we would clearly recognize Jesus Christ's merciful 'Life' relations to us.

512. Jesus, I my cross have taken.—Mark x. 28.

By H. F. Lyte, and first appeared in Sacred Poetry, 3rd ed., 1822, signed 'G.', and in Montgomery's Christian Psalmist, 1825, where by some means it is signed 'M.', Montgomery's own distinguishing letter. Mr. Lyte afterwards inserted it in his Poems, Chiefly Religious, 1833. It undoubtedly possesses some autobiographic value. Mr. Lyte, a clergyman of fine parts, was 'jostled from one curacy to another.' Yet he bore every cross nobly, and such a hymn as the present may well be taken as the deep and true utterance of the singer's own soul.

513. Light of life, seraphic fire.—John i. 5.

By C. Wesley; in *Hymns and Sacred Poems*, 1749. It is a pungently expressed melody, and reveals intense feeling, especially the last couplet of each verse.

514. How happy, gracious Lord! are we.—Luke ix. 57.

This hymn by C. Wesley, which appeared in *Hymns and Sacred Poems*, 1749, among 'Hymns for the Watch-night,' was frequently printed in separate form; appearing thus as early as 1744. It is a bright, cheery poem.

515. O Lord, Thy faithful servant save.

A free and useful version of Psalm xvi. by C. Wesley, published in the Arminian Magazine, 1799. It consisted of 9 six-lined verses.

516. Come, O Thou Traveller unknown.

517. What though my shrinking flesh complain.

518. I know Thee, Saviour, who Thou art.

One poem in three parts by C. Wesley, entitled, 'Wrestling Jacob;' Gen. xxxii. 24-26. It appeared in Hymns and Sacred

Poems, 1742; verses 5 and 7 being here omitted. This is C. Wesley's greatest lyric; and his brother John wrote in Minutes of Conference, 1788, that Dr. Watts said that 'that single poem—"Wrestling Jacob"—was worth all the verses he (Watts) had ever written.' Montgomery reckoned it 'among Wesley's highest achievements, in which, with consummate art, he carries on the action of a lyric drama; every turn in the conflict with the Mysterious Being, against whom he wrestles all night, being marked with precision by the varying language of the speaker, till the rapturous moment of the discovery, when he prevails and exclaims,

"I know Thee, Saviour, who Thou art," &c.'

Archbishop Trench considered this 'about the grandest hymn in the English language.'

519. Thou hidden Source of calm repose.—Col. iii. 11.

'A morning hymn for believers,' by C. Wesley; in Hymns and Spiritual Poems, 1749. The author's purpose is to set forth, in various forms of thought and expression, the all-sufficient grace and power of Jesus to meet every spiritual want of life. The Hymnal Committee acted wisely in adopting an important alteration in line 6, ver. 4, thus following the Supplement to the Methodist Pocket Hymn Book, 1808. The original line read,—'My life in death, my heaven in hell.'

520. All glory to our gracious Lord.

A rendering of Psalm cxviii., by C. Wesley. It appeared in *Psalms and Hymns*, 1743, containing 22 verses of devout and rapturous song.

521. Thou Shepherd of Israel and mine.

By C. Wesley, based on Song of Songs i. 7, and published in Short Hymns on Select Passages of Scripture, 1762. Ver. 2 greatly mars the continuity of the metaphor.

522. That mystic Word of Thine, O sovereign Lord!

A charming song by Harriet B. Stowe; appearing in the Plymouth Collection of Hymns, 1855, edited by her celebrated brother, H. W. Beecher. It was also published in Cleveland's Lyra Sacra Americana, 1868, a hymn of 7 stanzas, with the text, 'Abide in Me, and I in you.' The poem is called, 'The Soul's Reply,' to these words of the Saviour.—John xv. 7.

523. O what shall I do my Saviour to praise !—Psa. xl. 3.

'A Thanksgiving Hymn'—a very popular and treasured one—by Chas. Wesley; in *Hymns and Sacred Poems*, 1742.

524. Happy the souls that first believed.—Mal. iii. 16, 17.

525. Jesus, from Whom all blessings flow.—Matth. v. 16.

Two parts of one poem containing 30 stanzas, by C. Wesley. It appeared at the end of An Earnest Appeal to Men of Reason and Religion, 1743, and in Hymns and Sacred Poems, 1749, entitled, 'Primitive Christianity.'

526. Brethren in Christ, and well-beloved.—1 John i. 3.

Entitled, 'On the Admission of any person into the Society;' by Chas. Wesley. It appeared in *Hymns and Sacred Poems*, 1740.

527. Lord, in this blest and hallowed hour.

A devout hymn, by Josiah Conder; in Congregational Hymn Book, 1836; and in his Choir and Oratory, 1837, with the text: 'He was known of them in breaking of bread,' Luke xxiv. 35. The original first verse, commencing,

'Far from my thoughts, vain world, depart,'

is omitted, and the third verse of the original is here placed first.

528. Kindred in Christ, for His dear sake.—Mal. iii. 16.

'A Welcome to Christian Friends,' by John Newton; appearing in Olney Hymns, 1779.

529. Come in, thou blessed of the Lord.—Num. x. 29.

By James Montgomery; to be sung at 'Reception into Church Fellowship.' It is in the author's Original Hymns, 1853. The original second verse is omitted.

530. Happy the souls to Jesus joined.—Eph. ii. 9.

From Hymns on the Lord's Supper, 1745, by C. Wesley. Ver. 1, lines 3, 4, were altered in Wesley's Collection, 1780, from,

'Walking in all Thy ways we find Our heaven on earth begun.'

It has been one of the most popular, inspiring and cheering of our church lyrics.

531. God of all consolation, take.—Col. iii. 1-4.

By C. Wesley; in *Hymns on Redemption*, 1747, containing eight double stanzas, entitled, 'At Parting of Friends.' It is a noble and spirited hymn, made famous chiefly by verses 4 to 7; and is one of the finest 'parting' hymns extant.

532. All praise to our redeeming Lord.—Psa. cxxxiii. 1.

A great favourite in the Methodist class-meeting, by C. Wesley, headed, 'At Meeting of Friends.' It was included

in Hymns on Redemption, 1747. No hymn more aptly expresses the true spirit of Christian fellowship.

533. And are we yet alive?—Acts xxviii. 15.

Perhaps the most notable of C. Wesley's hymns; made so by the fact that it has been sung at the opening of the Wesleyan Conference, more or less, for a century past. It appeared in Hymns and Sacred Poems, 1749, containing 8 verses, and has undergone a number of variations at the hands of John Wesley. The Rev. Alex. Clark records that a colleague of his, who had lingered far beyond the age his friends expected, woke up from a sleep, which it had been feared would terminate in death, and exclaimed,—'And are we yet alive?' &c.

534. Feeble, helpless, how shall I?—Phil. iv. 13.

By William H. Furness; in Christian Hymns of the Cheshire Pastoral Association, (Unitarian, U.S.), 1845. Its title is, 'Christ who strengtheneth me.'

535. How honoured, how dear.

A rendering into metrical verse of Psalm lxxxiv. by Josiah Conder, and was printed in his Star in the East, 1824. It breathes the happy and Christ-like spirit of the author.

536. Pleasant are Thy courts above.

Composed by Henry F. Lyte, and published 1834, in his Spirit of the Psalms. It is a charming version of one of the most beautiful of David's odes—Psalm lxxxiv. The Rev. James King, M.A., says, 'His love for God's house, and the souls to whom he ministered, was the sustaining and inspiriting power which helped him to sing on his way amidst his bodily weakness.'

537. Come and let us sweetly join.—Heb. xiii. 7, 8.

538. Come, Thou high and lofty Lord.—John xvii. 23.

539. Let us join ('tis God commands).—Jude 20.

540. Partners of a glorious hope.—Col. ii. 6.

A pleasant and delightful poem, in five parts, by C. Wesley, published in *Hymns and Sacred Poems*, 1740. The fifth part is entirely omitted. The poem bears as title, 'The Lovefeast.'

541. We've no abiding city here.—Heb. xiii. 14.

A sweet pilgrim's hymn from Thomas Kelly's gifted pen; and published in his *Psalms and Hymns*, 1804. It had originally 6 verses, but 4 were subsequently added.

542. What sinners value, I resign.

Dr. Watts' hymn, with the long title, 'The Sinner's Portion and the Saint's Hope; or, The Heaven of Separate Souls, and the Resurrection.' It was based on Psalm xvii., and appeared in Psalms of David, 1719. The first eight lines are omitted. The Rev. A. Nettleton (the great American Revivalist) wrote, dated Durham, April 21, 1827, 'This day I am forty-four years old. . . . The thought of leaving the world appears rather pleasant—and above all the thought of never sinning. I feel it a great thing to be a Christian. . . . . "O glorious hour! O blest abode!"'

543. Now let our souls on wings sublime.

Written by Thomas Gibbons, appended to a discourse of his on Eccles. xii. 7, and inserted in his Sermons on Various Subjects, etc. These hymns, however, do not appear in his Hymn Books afterwards published.

544. Jerusalem, my happy home.—Rev. xxi. 2.

This is, perhaps, the most interesting hymn, both as to its subject-matter and history, in the collection. It is difficult, if not impossible, to fully decide either the original source or the authorship of it. Away in the eighth or ninth century a remarkable poem was written, commencing,—

'Urbs beata Hierusalem, dicta pacis visio,' etc.

This Latin poem was certainly known to, and used by, some nameless poet in Elizabethan times, who wrote the lyric of twenty-six verses, from which our hymn is taken. A manuscript volume—No. 15,225—labelled 'Songs MSS., Temp. Eliz.,' is in the British Museum. It contains thirty-six ballads and sacred pieces. Among them, and the most important on the subject, is the poem named above, and entitled, 'A Song, made by F.B.P., to the tune of Diana.' These initials, however, give but slight clue to the authorship. Some specialists interpret them, 'Francis Baker Porter,' and others 'Francis Baker, Priest.' In any case he appears to have been a Roman Catholic priest, suffering imprisonment in the Tower, during Elizabeth's reign. This 'song' or poem of 26 stanzas lay in total obscurity till the middle of the seventeenth century, when the Rev. David Dickson, a Scotch minister, discovered it, and probably compiled the hymn of 62 stanzas, which was published as a broadsheet, and became very popular among the Covenanters and Cameronian martyrs. Twelve of the original verses are used in Church Hymns, 1881. The hymn in general congregational use is an adaptation of some stanzas of the original, most probably by Rev. James Boden, Congregational minister, and was first published in the Eckington Collection, and afterwards by Mr. Boden and Rev. E. Williams, D.D., (Theol. Tutor, of Homerton College) in A Collection of Hymns Designed as a Supplement to Dr. Watts' Psalms and Hymns, 1801. brought the hymn before the general attention of the churches, and now it finds a place, very properly, in most Christian Hymnals, and is placed, by the Rev. James King, among firstrank hymns. Mr. King also gives the following incident from G. Whitefield's biography :—A young Scotchman was dying in New Orleans. A Presbyterian minister visited him but seemed to make no impression, and was discouraged. He turned away and began to sing, probably for his own comfort,—'Jerusalem, my happy home,' etc. The young man's soul was now moved; and commencing to weep, he said, 'My mother used to sing that hymn.'

545. Give me the wings of faith, to rise.

This ode, on the glorified saints, by Dr. Watts, was included in his Hymns, 1709, with title: 'The example of Christ and the saints.' The hymn has frequently been a source of comfort and blessing. Dr. Doddridge wrote,—'I was preaching in a barn to a company of plain country people. After a sermon from Heb. vi. 12, we sang one of your hymns—"Give me the wings of faith, to rise,"— and had the satisfaction to see tears in the eyes of several of the auditory. After the service some of them told me they were not able to sing, so deeply were they affected by it. These were most of them poor people who worked for their living.' Such a note must have cheered the author's heart.

546. Lift up your hearts to things above.—Psa. xxv. 1-5.

This is a deservedly popular hymn by C. Wesley, and has been rendered especially so with the last two verses. It appeared in *Hymns and Sacred Poems*, 1749, under the title, 'Invitation to our absent Friends;' and an excellent invitation it is—'worthy of all acceptation.' Five verses are dropped from the original.

547. When I can read my title clear.—John xiv. 2.

Headed, 'The hope of heaven our support under trials on earth.' It was composed by Dr. Watts, and published in his *Hymns*, 1709. The references in the last two verses to the sea were probably suggested by the Southampton Waters, in

full view from his residence. 'Father' Bates, an old American Methodist minister, used to sing,—

'There I shall bathe my happy soul.'

He ridiculed the idea of weariness of soul in heaven.—A Baptist minister in America became a lieutenant and chaplain in the army. He fell severely wounded, and lay without water or help, within the lines of the enemy, for more than twenty-four hours! Shot and shell were flying around him, but he declared he never enjoyed a sweeter and more precious experience. Several times he was found singing this hymn, and a few days later safely reached his home.

548. We seek a glorious rest above.—Heb. iv. 11.

By William Sanders, and appeared in the Collection of Hymns for the Use of the Primitive Methodists, 1821. The fifth verse is omitted. It is a valued hymn, and has been in frequent use; but it does not seem to have got beyond a denominational circle.

549. And let this feeble body fail.—Rom. viii. 18.

A lovely hymn, by C. Wesley; an eloquent expression of that ardent longing which the soul sometimes feels after the rest and joys of everlasting life. This feeling is delineated with special beauty and force in the fourth verse. The original is a longer poem of 9 stanzas in Wesley's Funeral Hymns, 2nd Series, 1759.

550. The roseate hues of early dawn.—2 Cor. iv. 18.

Here is another chastely expressed longing after the celestial life, by Cecil F. Alexander. It appeared in *Psalms and Hymns for Public Worship*, by the S.P.C.K., 1853. The original has been recast, and came out as an evening hymn. It was published, in 1859, in her *Legend of the Golden Prayer*.

551. For ever with the Lord.

James Montgomery's, 'At Home in Heaven,' based on 1 Thess. iv. 17. It was inserted in his *Poet's Portfolio*, 1835; and in 1846, the author said he had 'received more testimonials of approbation of this hymn than of any he had written, except, "Prayer is the soul's sincere desire." Its popularity has been increased by the tune which so well exhibits the force and beauty of the words. It was the favourite hymn of the eminent Christian jurist, Earl Cairns, and was sung at his funeral service, April 7, 1885. At one of the Methodist Free Church Annual Assemblies, the Rev. James

Everett was overwhelmed with emotion and fell prostrate, whilst this hymn was being sung.

552. Your harps, ye trembling saints.—Psa. cxxxvii.

A hymn that has been a spiritual stimulus to many souls, by A. M. Toplady, and fitly entitled, 'Weak Believers Encouraged.' It appeared in the *Gospel Magazine*, 1772.

553. Far from my heavenly home.

Henry F. Lyte has truly conveyed the spirit of Psalm exxxvii. in this metrical paraphrase, which was published in his Spirit of the Psalms, 1834. 'As in the Psalm,' says Rev. J. King, 'the Jewish exiles sat weeping by the banks of the stream of Euphrates, and with longing eyes looked across the Syrian desert in the direction of the much-beloved Mount Zion, so in this spiritual hymn, God's people, exiles from the home of their souls, droop and yearn for the celestial Zion, and that heavenly Jerusalem whose Builder and Maker is God.'

554. I have a home above.—John xiv. 2.

The author, Henry Bennett, showed the MS. of this hymn in 1852, soon after it was written, to Mr. A. Midlane, who highly commended it for its beauty. It appeared in A Few Hymns and Some Spiritual Songs, selected, 1856; and afterwards in his Hymns, 1867. It is Bennett's best-known hymn. As the author approached the end of his pilgrimage, although his physical strength rapidly gave way, his deep love for spiritual fellowship prompted him to attend the services of the church. After hearing this hymn, during his last attendance, his extreme weakness overcame him; he was carried home, and 'was not, for God took him.'

555. Children of the heavenly King.—Psa. cxix. 54.

John Cennick's hymn, in his Sacred Hymns for the Children of God, &c., 1742. It had 12 verses; and appeared in White-field's Hymns, 1753, in 6 verses. Ver. 6, line 3, originally read, 'Jesus Christ, your Father's Son.'

556. Come, let us ascend.—2 Kings x. 15.

A hallowed poem by C. Wesley; appearing in *Hymns and Sacred Poems*, 1749, entitled, 'For Christian Friends.' The saintly John Fletcher, of Madeley, says of it, 'When the triumphal chariot of perfect love gloriously carries you to the top of perfection's hill; when you are raised far above the common heights of the perfect; when you are almost translated into glory, like Elijah, then you may sing this hymn.'

557. Nearer, my God, to Thee.

Sarah (Flower) Adams is the gifted author of this exquisite hymn. She has bequeathed it to the Universal Church as an abiding portion of its lyric wealth. It came out with the title, 'Nearer to God,' in Hymns and Anthems, edited by Rev. W. J. Fox, 1841. It is founded on Gen. xxviii. 10-19. The sixth verse is by Bishop Bickersteth, who gives it in his 'Notes' in his Hymnal Companion; but his modesty forbade him attaching it to the hymn. Others have had no such compunctions. It does, however, repair a fault of this otherwise beautiful hymn: it brings in the fact of a Saviour.—Bishop Marvin, of the American M. E. Church, was travelling in the wilds of Arkansas, and was much depressed. But drawing near to an old dilapidated log-cabin, he heard a female voice singing,—

'Nearer, my God, to Thee,' etc.

He turned into the humble abode, found a poor, lone widow, in the depth of poverty. He went on his way cheered, lightened, and singing the same holy song. In 1871, Professors Smith, Hitchcock, and Park, of America, visited Palestine. Winding round the foot of Mount Lebanon, they sighted a group of fifty Syrian students, standing in line, and singing in full chorus, something in Arabic to the air, 'Bethany.' As the professors approached they distinguished a rendering of this sublime hymn. 'I am not much given to the weeping mood,' said Prof. Hitchcock, 'but when we rode through the ranks of the Syrian youths, I confess that my eyes were a little damp.'

558. I'm but a stranger here.—Heb. xi. 16.

By Thomas R. Taylor; in a posthumous volume of his Remains, 1836. The refrain of the hymn is its title; and 'the author has well adapted the metre to his theme; anticipating in a strain of tender gladness the time when we shall ever be with the Lord.' Mr. Taylor lived a brief life and passed through much sanctified affliction; this is a key to the meaning, and imparts new interest to this hymn.

559. Sweet place; sweet place alone!—Psa. xvii. 15.

Samuel Crossman's hymn, probably suggested by F. B. P.'s 'Song'—'Hierusalem, my happie home!' It is but a portion of Crossman's exquisite poem containing fourteen six-lined stanzas, (see Hymn 1024), and appeared in his Young Man's Meditation, etc., 1664,—a little book of nine

poems. The refrain is well adapted to both the hymn and the theme.

560. From Egypt lately come.—Heb. xi. 14.

By Thomas Kelly. It was published in the author's *Hymns*, 1804, and contained 7 verses.

561. Brief life is here our portion.—Heb. xi. 16.

562. For thee, O dear, dear country. —Heb. xi. 16.

563. Jerusalem the golden.—Rev. xxi. 2, 3.

These poetic gems are from S. Bernard of Morlaix's Latin poem of 3,000 lines—De Contemptu Mundi—written about 1145, A.D. These and other portions were translated by John M. Neale, and were published in his Mediaval Hymns, 1851. Another rendering of Neale's from this poem is,—'The world is very evil,' &c. Of the original, the translator says,—'The greater part is a bitter satire on the fearful corruptions of the age. But as a contrast to the misery and pollution of earth, the poem opens with a description of the peace and glory of heaven.' 'It sets forth,' says Mr. King, 'the heavenly homesickness of the Cluniac monk.' The last stanza of 563 is by the compilers of Hymns Ancient and Modern. "Jerusalem the golden" has found a place, said Dr. Neale, in 1862, in some twenty Hymnals; and for the last two years it has hardly been possible to read any newspaper, which gives prominence to ecclesiastical news, without seeing its employment chronicled at some dedication or other festival. It is also a great favourite with Dissenters, and has obtained admission in Roman Catholic services. I am more thankful that the Cluniac's verses have been permitted to solace the death-beds of so many of His servants, and not seldom to have supplied them with the last earthly language of praise.' Instance: Mr. Brownlow wrote a child's memoir—A Little Child shall Lead Them-and says the child of whom he writes, when suffering agonies which the medical attendants declared to be almost unparalleled, would lie without a murmur while Neale's 400 lines of Bernard's Latin poem were read to him.

564. Pilgrims we are and strangers.—Heb. xi. 16. By John Burton; in the *Evangelical Magazine*, 1829. He also printed it as a leaflet, with the title, 'The Pilgrim's Song.'

565. I'm kneeling at the threshold.—John xiv. 3. From the gifted pen of William L. Alexander; appearing

in The Sunday Magazine, 1865, p. 352, entitled, 'The Aged Believer at the Gate of Heaven.' The hymn contains many variations from the original, chiefly on account of the metre. These appear to have been made for the supplement to the Congregational Hymn Book. Dr. Alexander's son thinks that this and a companion-poem, entitled, 'The Aged Saint Entering Heaven,' were written in connection with the last illness and death of the Doctor's venerable father, in 1866. They were printed as a leaflet, and also in Songs of Grace and Glory, 1871. This hymn is a beautiful and striking picture of the well-travelled pilgrim, who, weary with his life-journey, and bowed in reverent attitude, is humbly waiting at the 'golden gate' to be admitted by the 'shining ones' into the celestial city.

566. Rise, my soul, and stretch thy wings.—Heb. xi. 16. Robert Seagrave's 'Pilgrim's Song;' in his Hymns for Christian Worship, 1742. The contemplation of heaven, the 'native place' of the soul, makes all of earth seem poor and easy to part with, in the author's estimation.

567. When the day of toil is done.—Psa. xvi. 11.

Written January 1870, by Rev. John Ellerton, and published that year in the Rev. R. Brown-Borthwick's Hymn and Tune Book. It sings beautifully of Rest, Light, Joy, Peace, Love, Life, for evermore!

568. Lift your eyes of faith, and see.—Rev. vii. 9.

By C. Wesley—'The Sacrament, a Pledge of Heaven.' It was published in *Hymns on the Lord's Supper*, 1745, and is a radiant glimpse of the glorified life.

569. Heavenward our path still goes.—Heb. xiii. 14.

From a German hymn by Benjamin Schmolck, whose sacred pieces 'are pervaded by Christian piety and fervour, written in a simple and dignified style, and breathe warm, personal love to Christ.' It was translated by Archbishop Whately, and inserted in his Lectures on Prayer, 1860.

570. My God, I thank Thee, Who hast made.—Eph. v. 20. Adelaide A. Proctor's cheerful song in her Legends and Lyrics, 1858. 'This most beautiful hymn,' says Bishop Bickersteth, 'touches the chord of thankfulness in trial, as perhaps no other hymn does.'

571. Through the night of doubt and sorrow.

Translated by S. Baring-Gould from a Danish hymn by Bern-

hardt S. Ingemann. It was published in *Church Times*, and afterwards in *The People's Hymnal*, 1867. The rhythm of this fine hymn on 'Christian Unity and Progress,' as it first appeared, was ill-adapted for church music, and has undergone much change. The alterations are fully recorded in Mr. Ellerton's Notes on *Church Hymns*.—Exod. xiii. 20, 21.

572. Who are these like stars appearing !—Rev. vii. 13.

This glorious hymn is a cento from a poem of 14 verses in Miss Frances E. Cox's Sacred Hymns from the German, 1841. That poem is a translation of Heinrich Theobald Schenck's German hymn. Miss Winkworth also made a good rendering of this hymn, beginning,—

'Who are those before God's throne?'

573. How happy is the pilgrim's lot!—Heb. xi. 13-16.

In C. Wesley's Hymns on Redemption, 1747; entitled 'The Pilgrim.' This hymn is sometimes ascribed to John Wesley, simply because of its references to the married state, especially the two verses left out. But it contains nothing which may not with equal propriety be applied to Chas. Wesley's views and practice of life. The hymn has been a great favourite from the first and has a history full of stirring and beautiful incident. The chief attractions cluster round the antithetical verses, 4 and 6. The devout and saintly Mrs. Fletcher, of Madeley, when nigh to death, said, 'I am drawing near to glory,' and then quoted,—

'There is my house and portion fair,' etc.

574. Away with our sorrow and fear.

Another anticipatory ode by C. Wesley; published in Funeral Hymns, 1774. It is founded on Rev. xxi.

575. I long to behold Him arrayed.—Isa. xxxiii. 17-24.

This grandly trustful and expectant hymn, by C. Wesley, appeared in *Short Hymns on Select Passages*, 1762. The fifth line of first verse has been changed from,—

 $^{\circ}$  I languish and die to be there.

576. We ask not that our path be always bright.

A lovely hymn in easy-flowing metre, by William H. Burleigh. It was published in *Lyra Sacra Americana*, 1868, entitled, 'Needed Blessings.'—Psa. lxxiii. 26.

577. O for the peace which floweth as a river.—John xvi. 18. In a posthumous volume—The Little While and other Poems,—by Jane Crewdson, 1864. It is a 'most melodious hymn;'

its rhythm and euphony are delightful. Ver. 4, omitted, reads,

'A little while midst shadow and illusion,
To strive, by faith, love's mysteries to spell;
Then—read each dark enigma's bright solution;
Then—hail sight's verdict, "He doth all things well."

578. My rest is in heaven, my rest is not here.—Heb. xi. 10. The saddest, sweetest hymn of our childhood's years, by Henry F. Lyte. It appeared in his *Poems*, 1833, entitled, 'The Pilgrim's Song,' and is based on 'There remaineth therefore a Sabbath rest for the people of God.' A great 'favourite,' says Bickersteth, 'with the poor, but will be by many deemed more suitable for private than for public use.'

579. Go, labour on; spend, and be spent.—Eccles. ix. 10.

A beautiful hymn of encouragement and teaching, by Horatius Bonar. It appeared in the first series of his *Hymns* of Faith and Hope, 1857, entitled, 'The Useful Life.' The original contains eight verses.

580. Jesus, my Saviour, Brother, Friend.—Deut. v. 32-33.

581. Pierce, fill me with an humble fear.—2 Tim iv. 5.

A hymn of warning, consisting of fifteen verses, by C. Wesley, entitled, 'Watch in all Things.' Five verses are left out, and the remainder of the poem is divided into these two hymns. It originally appeared in Hymns and Sacred Poems, 1742.

582. The God of glory walks His round.—Matt. xx. 1-16.

An earnest appeal to all classes and stages of life to employ well every passing year, by Bishop Heber; published in his *Hymns*, 1827. It is designed for 'Septuagesima Sunday.'

583. Lord, speak to me, that I may speak.—1 Sam. iii. 10.

A choice and impressive contribution to sacred poetry, by Frances R. Havergal, written at Winterdyne, April 28, 1872, and published in *Under the Surface*, 1875. It is a noble and yet solemn hymn for Christian workers, full of prayerful yearning, and is most aptly entitled, 'A Worker's Prayer.'

584. Awake, my soul, stretch every nerve.

'Pressing on in the Christian Race,' by Dr. Doddridge. It is suggested by Phil. iii. 12-14, and appeared in his Hymns, 1755.

585. How vain are all things here below!—Eccles. ii. 22-23. By Dr. Watts, with title,—' Love to the Creatures Dangerous.' It appeared in the author's Hymns, 1709. It has been

asserted that this hymn sprang out of a love disappointment; but as considerable doubt hangs about the story, we do not deem it safe or prudent to give it currency here.

586. Am I a soldier of the cross?—1 Cor. xvi. 13.

By Dr. Watts; in Hymns and Spiritual Songs, 1709. It is a portion of a hymn, commencing,—

'Do I believe what Jesus saith?'

In its present form it was published by the author at the end of a sermon, entitled, 'Holy Fortitude,' etc. We have very few 'Soldier Songs' in modern hymn books; and Latin hymnology has but one such song:—

'Pugnate Christi militis.'

587. Summoned my labour to renew.—1 Cor. ix. 19.

In Hymns and Sacred Poems, 1739 by J. and C. Wesley; where there are two hymns, entitled, 'To be Sung at Work.' This one is made up of a portion from each. The first begins with the well-known line,—

'Son of the carpenter, receive.'

588. I want a principle within.—Prov. iv. 23.

By C. Wesley; in *Hymns and Sacred Poems*, 1749, with 8 stanzas, entitled, 'For a tender Conscience.' This hymn is not a general favourite with professing Christians.

589. The Galilean fishers toil.—Luke v. 5.

By Christopher Wordsworth, D.D.; and was published in his *Holy Year*, 1862. This hymn seems to be of rather too narrative a style for suitable congregational singing.

590. Hark how the watchmen cry.—Isa. lxii. 6.

This militant ode is from a poem of 12 eight-lined verses, by C. Wesley, entitled, 'For the Watchnight.' It was published in *Hymns and Sacred Poems*, 1749, and is a spirited soldier's song.

591. Gracious Redeemer, shake.—Matt. xxvi. 40-41.

Another of C. Wesley's 'Hymns for the Watchnight,' in *Hymns and Sacred Poems*, 1749. These somewhat numerous 'Watchnight' hymns arose from the fact that such meetings were held, first monthly, then once a quarter, and afterwards annually. The original poem had 10 double verses.

592. Soldiers of Christ, arise.

593. In fellowship, alone.

A poem of 16 eight-lined verses, by C. Wesley, appearing

in Hymns and Sacred Poems, 1749, and based on Eph. vi. 13. From this grand and inspiriting piece, these two hymns are taken, and have been extensively useful.

594. Ye servants of the Lord.

PERSONAL PROPERTY.

Based on Luke xii. 35-38, by Dr. Doddridge, with the title, 'The Active Christian.' 'Faithful' has been put instead of 'fav'rite,' in ver. 5, line 3. It is a grand call to Christian watchfulness, and appeared in the author's *Hymns*, 1755.

595. Equip me for the war.—Phil. ii. 5.

C. Wesley's 'The Lord's Controversy,' in Hymns on God's Everlasting Love, 2nd series, 1741. It has 26 double-verses; of which this hymn is the second and third. It was penned when the storm raged high on the Calvinian and Antinomian theories, and contains some very caustic stanzas, usually omitted in Hymn Books.

596. Sow in the morn thy seed.—Eccles. xi. 6.

By James Montgomery, entitled, 'The Field of the World,' and published in his *Poet's Portfolio*; or, Minor Poems in Three Books, 1835. It was the author's custom for a quarter of a century to compose a new hymn for the Whit-Monday assembly of Sunday-school children, in Sheffield. This hymn was written for 1832, and exhibits the duty and the reward of the Christian teacher.

597. Oft in danger, oft in woe.—Deut. xx. 3.

First appeared in Dr. W. B. Collyer's Hymns Partly Collected and Partly Original, 1812, as a fragment of 10 lines by Henry K. White. To these Collyer added six lines of his own, which, however, are now forgotten. In 1827, Frances Sarah Colquhoun (Fuller-Maitland) completed it, and it appeared in Hymns for Private Devotion, Selected and Original, 1827, edited by her mother—Mrs. Fuller-Maitland, of Henley. White's fragment was found after his death (1806) written on the back of a mathematical paper, during his ardent studies by midnight lamp.

598. Come, labour on.—Matth. xx. 4.

By Jane Borthwick (H.L.L.), and appeared in her *Thoughts* for *Thoughtful Hours*, 1859. It is a fine hymn, and requires careful reading to appreciate its beauties.

599. Hark, 'tis the watchman's cry.—Rom. xiii. 11.

The author of this invigorating hymn is not known. It appeared in *The Revival*, 1859. In line 6, ver. 5, the original has 'lead' instead of 'join.'

600. Who is on the Lord's side?—1 Chron. xii. 18.

Written in October, 1877, by Frances R. Havergal. It was included in her *Loyal Responses*, 1878, with the title, 'On the Lord's Side.'

601. O happy band of pilgrims.—Heb. xi. 13.

By Rev. John M. Neale; appearing in his Hymns of the Eastern Church, 1862. Its thoughts and colouring come, to some extent, from Greek sources; perhaps from Joseph of the Studium (9th Cen.). Still it is original, as far as any of Dr. Neale's hymns can be regarded so. 'It contains so little that is from the Greek,' said the author, 'that it ought not to have been included in this collection.'

602. Stand up! stand up for Jesus.—Josh. i. 6.

This felicitous clarion song by George Duffield, was inspired by the triumphant, though accidental, death of the Rev. Dudley A. Tyng, in 1858. His dying message to the Y.M.C.A. and the ministers of the Noon Day Prayer Meeting, in Philadelphia, was, 'Tell them to stand up for Jesus.' On the Sunday following his death, Mr. Duffield preached from Eph. vi. 14, and this hymn was sung at the conclusion. The Sabbathschool superintendent had a fly-leaf printed for the children; a stray copy found its way into a Baptist newspaper, from thence into English ones. It has been translated into other languages and circulated over most parts of the world. It appeared in Cleveland's Lyra Sacra Americana, 1868. Ver. 2, line 5, originally read,—

'Ye that are men now serve Him.'

This alteration is to be regretted, as Mr. Tyng had preached the Sunday previous to his death from Exod. x. 11. 'There is one pleasure,' says Dr. Duffield, 'I have enjoyed in hymns, which is somewhat personal and of its own kind. When outward and inward troubles met, and I was in great and sore affliction—I have entered the church and found that the great congregation was singing,—

"Stand up! stand up for Jesus."

The feeling of comfort was inexpressible, to have my own hymn thus sung to me by those unaware of my presence; I was as though an angel strengthened me.' Two verses are omitted.

603. Uplift the blood-stained banner.

By Benjamin Gough; in his Lyra Sabbatica, 1865, having as title, 'For the Conversion of the World:' Isaiah ix. 5. This saintly, soldierly appeal has in it a rare martial ring.

604. Lord of the living harvest.

" War " W.

'An Ordination Hymn,' by John S. B. Monsell, in his Hymns of Love and Praise for the Christian Year, 1863. The first verse is founded on John iv. 35; the second on Mark ix. 38. Some variations have taken place, but they are due chiefly to the author's facile pen.

605. Christian, seek not yet repose.—Matth. xxvi. 41.

A Wednesday morning hymn, by Charlotte Elliott; appearing in her *Hymns For a Week*, 1839. It is founded on, 'Watch and pray, lest ye enter into temptation.'

606. Dismiss me not Thy service, Lord.—John xii. 26.

Of plaintive but noble thought is this hymn by Thomas T. Lynch; appearing in the author's Rivulet, 1855.

607. Help, Lord, to Whom for help I fly.—Psa. cvii. 6.

One of C. Wesley's hymns, 'In Temptation'; and appeared in *Hymns and Sacred Poems*, 1749. Ver. 1, line 3, originally read 'this evil day'; and ver. 3, line 1, 'my feeble hands.'

608. For all Thy saints, who from their labours rest. By Bishop W. W. How; first published in Hymns for Saints' Days, and Other Hymns, by a layman (Earl Nelson), 1864. The author afterwards revised it for insertion in Church Hymns. It contained eleven verses.—Heb. xii. 1.

609. Breast the wave, Christian, when it is strongest. This heart-stirring hymn, by Joseph Stammers, was contributed to a small serial, edited by the Rev. John Buckworth, (late vicar of Dewsbury), about 1844.—Rom. ii. 10.

610. Onward, Christian soldiers, marching as to war.

By Sabine Baring-Gould; first appearing in Church Times, 1865. One verse is omitted; and the last line of ver. 5 has been altered from,—'With the cross of Jesus,' etc. It was put in its present form, with the author's permission, for the Irish Church Hymnal. The author's account of its origin is given as follows: '"Onward, Christian soldiers," was written for the Horbury Bridge Mission, to be sung by the children at their school feasts in procession up to the parish church, certainly headed by a cross, i.e., a banner with a cross on it. You know, perhaps, the story of the late Bishop of Ripon objecting to the "Cross of Jesus going on before." When he was about to go in procession in some church there was a processional cross, and when he saw it he requested that it might be disused. Whereupon the incumbent said, "My lord, we were

about to sing as a processional, 'Onward, Christian soldiers'; shall we alter the last lines to 'with the Cross of Jesus left behind the door?'" "Substitute another hymn," said the bishop, and they did so.' This grand martial hymn won its way quickly into general favour. It is the soldier's war-song and pæan; and the true battle-cry it has. As you read or sing it you seem already on the march; whilst there stands in front, visible and inspiring, our Great Captain. And ere the song terminates we are led into the midst of the glorified host, eternally victorious.—Exod. xiv. 15.

611. Forward! be our watchword, steps and voices joined. This happy, inspiring ode by Dean Alford was written for the Canterbury Diocesan Parochial Choirs Festival, 1871,

and first printed in their service book. It was reprinted in the Life of the author, by his widow, 1872. 'Speak unto the children of Israel, that they go forward.' Exod xiv. 15.

612. O Thou by long experience tried.—Psa. v. ii.

From a French hymn by Madame Guyon, written about 1681, when she was thirty-four years of age, and was leaving Paris, not knowing what suffering awaited her, but bent on a life of faith and holiness and Christian work. The rendering is by William Cowper, and is among his *Translations* of her *Poems*, 1801, with title, 'The soul that loves God finds Him everywhere.' It has 9 verses.

613. Why should I murmur or repine ?—Job xxiii. 10.

One of J. R. Macduff's plaintive melodies; in his *Altar Stones*, 1853; and written whilst minister of St. Madras, Perthshire.

614. And is there, Lord, a cross for me?—Mark x. 21.

A sweet hymn on the true cross-bearing by Henry Addiscott, admirable for its concentration of thought and unity of teaching. It appeared in the New Congregational Hymn Book, 1859.

615. Now, Lord, I on Thy truth depend.—Psa. xci. 3.

By William Sanders and Hugh Bourne, and was inserted in The Large Hymn Book for the Use of the Primitive Methodists, 1824. The continuous trust of the Christian life is well expressed.

616. O Jesus, full of truth and grace.—Rom. viii. 23.

C. Wesley's 'Waiting for the Promise;' in Hymns and Sacred Poems, 1742. It contained eleven verses. Several alterations have been made, chiefly verbal.

617. Away, my unbelieving fear!

Taken from Hab. iii. 17-19, of which verses 3 and 4 are an excellent metrical rendering. It is C. Wesley's hymn and appeared in *Hymns and Sacred Poems*, 1742, containing eight verses.

618. My God, my Father, blissful Name.—Isa. l. 10.

By Anne Steele (Theodosia); published in her *Poems*, 1760, entitled, 'Humble Reliance.' Two stanzas are left out.

619. O for a faith that will not shrink.—Luke xvii. 5.

A most suggestive and much-admired hymn, setting forth the purpose and might of faith, by W. H. Bathurst. It is in his *Psalms and Hymns*, 1831, with 6 stanzas, entitled, 'The Power of Faith.' The Rev. Wm. Brining in his dying hours, March, 1867, frequently repeated,—

'A faith that keeps the narrow way, Till life's last hour is fled,' &c.

620. Through all the changing scenes of life.

An easy rendering of Psalm xxxiv., by Tate and Brady, in their New Version of the Psalms, 1696. This work was licensed by William III., and gradually superseded that by Sternhold and Hopkins, published 1564. This hymn had 18 stanzas.

621. Dear Refuge of my weary soul.—Psa. xlvi. 1.

This chastely expressed and trustful hymn is by Anne Steele; found in her *Poems*, by 'Theodosia,' 1760, with title, 'God the only Refuge of the troubled mind.'

622. All as God wills: Who wisely heeds.—Rom. viii. 28.

A beautiful recognition of the all-controlling Will of the Father in life's trackless course, by John Greenleaf Whittier. It is a portion of a poem, entitled, 'My Psalm,' consisting of 17 verses, and commencing,

'I mourn no more my vanished years.'

It first appeared in The Panorama, and Other Poems, 1856, and in the author's Poetical Works afterwards, edited by Rossetti.

623. As helpless as a child who clings.—Psa. xxxvi. 7.

With the apt title, 'Child-like Trust,' by James D. Burns, published in his *Evening Hymn*, 1857. There is an impressive but somewhat lengthy prayer appended to this hymn, which thus concludes:—'We bless Thee for leading us through this day. Protect us through the night. We would lay us down

to rest and sleep, for Thou only makest us, Lord, to dwell in safety. And all that we ask is for our Redeemer's sake. Amen.'

624. Thou art my hiding-place, O Lord.—Psa. xxxvi. 7.

By Thomas Raffles, D.D.; appearing in his Selection of Hymns, 1853. It contains some well-known and much-prized lines.

625. Away, my needless fears.—Matt. xi. 26.

By Chas. Wesley, with the rather strange title, 'In Danger of Losing his Friends.' It is found in *Hymns and Sacred Poems*, 1749, having 10 double verses. Verse 2, line 2, had 'stormy breast.'

626. When we cannot see our way.—Exod. xiv. 15. By Thomas Kelly, and appeared in his *Hymns*, 1815.

627. O let him whose sorrow.

From a German hymn of Heinrich S. Oswald. Miss Frances E. Cox is the translator. She published it in her Sacred Hymns from the German, 1841. It is 'A Call to Rest for the Suffering;' 'The Mourner's Consolation;' an imbibing of the Psalmist's spirit and words, 'Call upon Me in the day of trouble, and I will deliver thee,' Ps. l. 15. The hymn has undergone various alterations, chiefly verbal.

628. Jesus, at Thy command.—Luke v. 4, 5.

This hymn is attributed here and elsewhere to A. M. Toplady, who published it in his Selection, 1776. But R. De Courcy published it in his Collection of Hymns, 4th Ed., 1793. And the Editor of Lyra Hibernica Sacra, 1878, assigns it positively to De Courcy. It is said to have been written on one of the occasions of G. Whitefield sailing to America. But in Rippon's Collection, 1787, it is taken from Toplady's Collection. Dobell (1806) assigns it to Lady Huntingdon's Collection, about 1773.

629. My trust is in the Lord.

A paraphrase of Psalm xi., by Henry F. Lyte, in his Spirit of the Psalms, 1834.

630. I need Thee, precious Jesus.—1 Pet. ii. 7.

By Frederick Whitfield. It appeared as a Leaflet in 1855, and afterwards in his Sacred Poems and Prose, 1859, entitled 'The Need of Jesus.' It will become of increasing value in the Church of God.

631. In the day of thy distress.

A hymn suggested by Psalm xx. 'The Lord answer thee in the day of trouble; the name of the God of Jacob set thee up on high,' etc. It is by Josiah Conder, and appeared in his Choir and Oratory, 1837.

632. To the hills I lift mine eyes.

A most interesting and accurate paraphrase by C. Wesley of Psalm cxxi., and beautifully reads the Lord Christ into the Hebrew bard's thoughts. It appeared in *Psalms and Hymns*, 1743. Verse 5 is omitted.

633. Head of Thy church triumphant.—Acts xiv. 22.

In C. Wesley's Hymns for Times of Trouble and Persecution for the Year 1745. A reference, partly to the threatened attack by the Pretender, Charles Edward Stuart; and partly to the bitter persecutions, to which Methodist preachers in those days were subjected. This hymn and 795 are noble illustrations of the temper in which those saintly workers met their trials. In the record of Bishop Heber's last days, it is said, 'He admired this hymn, as one of the most beautiful in our language, for a rich and elevated tone of devotional feeling.'

634. Son of God, to Thee I cry.—John xiv. 21.

A hymn by Richard Mant, constructed from detached lines and phrases of Mant's poem: 'A Litany to the Saviour,' which was published in his *Holydays of the Church*, &c., 1831. The hymn appeared in Denton's *Church Hymnal*, 1853.

635. I am trusting Thee, Lord Jesus.—Psa. vii. 1.

'Trusting Jesus,' by Frances R. Havergal. It was written at Ormont Dessons, in Sept., 1874; and appeared in her Loyal Responses, 1878. It is a precious lyric, rendered the more impressive by its frequent iteration of the thought or act of trusting.

636. Through the love of God our Saviour.—2 Kings iv. 26. Written in 1846, by Mary Peters, and appeared in her Hymns Intended to Help the Communion of Saints, 1847.

637. A Fortress sure is God our King.—Psa. xxxi.

A translation from Martin Luther's celebrated hymn:—

'Ein feste Burg ist unser Gott;'

by Godfrey Thring. It appeared in his *Hymns*, etc., 1866. But Thomas Carlyle's rendering, which appeared in an article in *Fraser's Magazine*, 1831, beginning'A safe Stronghold our God is still,'

is the more generally accepted one.

The original was written by Luther probably in 1529, just prior to the Diet at Augsburg. It soon became a general favourite, and was the 'Marseillaise' hymn of the Reformation. It has lived in the heart of the German people; and its first line is engraven on its brave author's tomb-stone at Wittemberg. It is said that Melancthon, Jonas, and Crentzegar were fleeing to Weimar, after their friend Luther's death, when they heard this noble hymn sung in the streets by a little girl. Melancthon said to her, 'Sing, my dear daughter, sing; you know not whom you are comforting.' When the Protestants were driven from Austria, they sang this hymn on their dreary journeys; so did the Huguenots of 1560 and 1572, many of whom died their martyr-deaths with its inspiring words on their lips. And often did Luther himself use it. In gathering dangers he would say to Melancthon, 'Come, Philip, let us sing the forty-sixth Psalm,' using his own version.

638. One there is above all others.

By John Newton; appearing in *Olney Hymns*, 1779, headed, 'A Friend that sticketh closer than a Brother:' Prov. xviii. 24. This hymn has one verse omitted, and should not be mistaken for a similar one by Miss Nunn.

639. Call Jehovah thy salvation.

A version of Psalm xci. with 5 verses, by J. Montgomery; inserted in his Songs of Zion, 1822; and in Original Hymns, 1853, with title, 'God's Merciful Guardianship of His People.'

640. Although the vine its fruit deny.

An accurate and choice metrical version of Hab. iii. 17, 18, by Henry U. Onderdonk; published in Selections from the Psalms, 1828.

641. Oft when the waves of passion rise.—Matt. xiv. 22-33. From a poem of 14 verses, entitled, 'The Tempest,' by C. Wesley. It was included in *Hymns and Sacred Poems*, 1749. Some of the verses are much altered.

642. O Holy Saviour, Friend unseen.—Josh. xxiii. 8.

A hymn of spiritual clinging to the holy Saviour amid the weakness, fatigue, worldly deceptions, arid deserts, and rough storms of life here. It is by Miss Charlotte Elliott, containing nine verses, in her *Invalid's Hymn Book*, 1841.

643. Captain of Israel's host, and Guide.

In Short Hymns on Select Passages, 1762, by C. Wesley. It is based on Exod. xiii. 21. Ver. 2, line 3, in the original, reads,—

'The light of man's direction need.'

The correction was made 1780, with John Wesley's approval, and is justified by Num. x. 31.

An excellent rendering of Johann Andreas Rothe's German hymn, by John Wesley, and was included in Hymns and Sacred Poems, 1740, with the title, 'Redemption Found.' It is an indescribably grand hymn, particularly the third and fourth verses, and has deservedly won almost universal admiration. Wesley forwarded a copy of his version, so Stevenson says, to a London Moravian—P. H. Molther—who approved it, but made one or two suggestions, which were adopted. Many striking incidents of the sublime value of this hymn are on record, which cannot be detailed here. Rev. John Haigh (Wesleyan) after a long and saintly life sank to rest repeating,—

'Mercy's full power I then shall prove, Loved with an everlasting love.'

Some of the latest utterances of John Fletcher, of Madeley, were,

'While Jesu's blood, through earth and skies, Mercy, free, boundless mercy, cries!'

645. Thy hand, Lord, cannot shortened be.—Num. xi. 23. That Hand of glorious deliverance, for the oppressed Hebrew, for the weary, enslaved sinner, for the perplexed and harassed saint! By C. Wesley, in his Short Hymns on Select Passages, 1762.

646. We saw Thee not when Thou didst come.—John xx. 29. A cento founded on an anonymous American hymn, which commenced, 'We see Thee not.' The first and third verses were composed by Henry James Buckoll, who first re-made the American lyric for use at Rugby School-chapel. John H. Gurney afterwards re-wrote it; and it appeared in Hymns for Public Worship, 1838.

647. Still will we trust, though earth seem dark and dreary. A beautiful expression of reliance on our Fatherly God in life's uncertainties—a bearing of the hopeful cross, till the 'crown beyond' is attained. Written by William H. Burleigh.

It appeared in Cleveland's Lyra Sacra Americana, 1868, and is entitled, 'Faith.'—Prov. iii. 5.

648. Thou knowest, Lord, the weariness and sorrow.

A tender, plaintive, beautiful melody, by Jane Borthwick (H. L. L.), and appeared in her *Thoughts for Thoughtful Hours*, 1859—John xxi. 17.

649. How do Thy mercies close me round.—Psa. xci.

A hymn breathing a resigned and restful spirit, by C. Wesley, in *Hymns and Sacred Poems*, 1740, headed, 'At Lying Down.' The last three verses are left out.

650. How shall I follow Him I serve !—1 Pet. ii. 21.

Not a great hymn, but tenderly expressive of willing cross-bearing for Christ's sake on the part of a sanctified soul. It is by Josiah Conder, and appeared successively in, the *Leeds Hymn Book*, 1822; the author's *Star of the East*, 1824; and the *Congregational Hymn Book*, 1836, which Conder edited.

651. My sufferings all to Thee are known.—Lam. iii. 1. The original poem, by C. Wesley, commences,—
'I am the man who long have known,' &c.

It has 20 stanzas, is entitled, 'Written in Stress of Temptation,' and was published in *Hymns and Sacred Poems*, 1740.

652. Lord, let my heart still turn to Thee.—2 Thess. iii. 5. Anon. Rev. Josiah Miller says it appeared in an old Magazine, in 1833, with the name of Lady Powerscourt attached. The Bishop of Cashel, formerly rector of Powerscourt, who published a vol. of extracts from her ladyship's diary, informed Mr. Miller that she wrote no hymns. The hymn was inserted anonymously in Hymns for the Poor of the Flock, (Plym.-Breth.) 1838, and no earlier source is at present known.

653. Thou Lamb of God, Thou Prince of Peace.—Isa lxiii. 3. From the German of Christian Frederic Richter, by J. Wesley, and appeared in *Hymns and Sacred Poems*, 1739, entitled, 'In Affliction or Pain.' The hymn had been published in a collection of *Psalms and Hymns*, Charlestown, U.S., 1737.

654. Eternal Beam of light divine.—Isa. xl. 28, 29.

A fine poem of saintly and exalted thought, by C. Wesley; entitled, 'In Affliction,' printed first in Hymns and Sacred Poems, 1739.

655. Quiet, Lord, my froward heart.

By John Newton, in *Olney Hymns*, 1779, with the title, 'The Child.' It is based on Psalm cxxxi. 2; and Matth. xviii. 3, 4.

656. Go not far from me, O my Strength.—Psa. lxxiii. 26. Part of a long hymn of 14 verses, by Anna L. Waring, who knew the discipline of severe suffering, sustained by a strong, submissive faith in Christ. In one of the omitted stanzas she says,—

'What hand should pluck me from the flood, That casts my soul on Thee? Who would not suffer pain like mine, To be consoled like me?'

The hymn appeared in her Hymns and Meditations, 1850.

657. Though, by sorrows overtaken.—Heb. xii. 6.

Written by Algernon Herbert, and published in Lord Selborne's Book of Praise, there dated 1839, and copied 'from the original, as printed with music, by the late Baron Bunsen.' It was published in A. R. Reinagles' Tune Book, 1840. It has passed through a number of verbal and other changes.

658. My God and Father, while I stray.—Matth. xxvi. 39. By Charlotte Elliott; in her Invalid's Hymn Book, 1835. It is rarely given to one author, however gifted, to write two such hymns as this and 'Just as I am'; and yet 'there is a beautiful fitness in the fact that these two far-thrilling chords were struck by the same hand': the one telling the penitent, in simplest and most encouraging strains, how to appear before Jesus Christ for peace; the other how to realize entire conformity to God's gracious will. Miss Elliott had hoped that her brother Henry would survive her, and thus minister to her latest hours. God ordered otherwise: he died in 1865, and her gentle spirit quailed under the bereavement. Yet she meekly submitted, as pictured in her own verses-3 and 4. 'He knows,' said she, 'and He alone, what it is, day after day, hour after hour, to fight against bodily feelings of almost overpowering weakness, languor, and exhaustion, to resolve not to yield to slothfulness, depression, and instability, such as the body causes me to long to indulge, but to rise every morning determined to take for my motto: "If any man will come after Me, let him deny himself, take up his cross daily, and follow Me."

659. We see not, know not: all our way.—Matth. xxvi. 39. By John G. Whittier; appearing in his *In War Times*, 1863. Written during the American Civil War, and appropriately receiving its title from the refrain: 'Thy will be done.'

660. The Lord my pasture shall prepare.

A version of Psalm xxiii. by Joseph Addison, and appended to an essay in the Spectator, July, 1712, entitled, 'Trust in the Supreme Being.' At the close of the essay, the author says, 'David has very beautifully represented this steady reliance on God Almighty. . . . . As the poetry is very exquisite, I shall present my reader with the following translation of it.'

661. Though troubles assail, and dangers affright.

Written Feb. 1775, by John Newton; appearing in the Gospel Magazine, Jan., 1777, and in Olney Hymns, 1779, entitled, 'The Lord will provide:' Gen. xxii. 14. Verses 3 and 6 are omitted. 'My course of study,' said Newton, 'like that of a surgeon, has principally consisted in walking the hospital.' 'Much depends on the way we come into trouble—Paul and Jonah were both in a storm, but in very different circumstances.' His hymns are always thoughtful and practical.

662. For what shall I praise Thee, my God and my King? By Caroline (Fry) Wilson, and was published in the author's Serious Poetry, 1822. 'But I will hope continually, and will praise Thee yet more and more.' Psalm lxxi. 14. 'It is said that this beautiful piece was written to please her pious sister, Amelia, when the authoress herself did not as yet believe the Christian sentiments she gave expression to.'

663. My heart is resting, O my God.

A pleasant psalm meditation, by Anna L. Waring, chiefly extracted from Psalm cxvi. 7. It appeared in her Hymns and Meditations, 1850.

664. Prayer is the breath of God in man.—Psa. lxv. 2.

Title, 'Importance of Prayer.' By Benjamin Beddome, and appeared in a posthumous volume: Hymns Adapted to Public Worship or Family Devotions, 1818.

665. Prayer is the soul's sincere desire.—Jas. v. 16.

This fine ode by James Montgomery was written in 1818, by request of Rev. Edward Bickersteth for insertion in his *Treatise on Prayer*. It appeared in Cotterill's Selection, 1819, and in Montgomery's *Christian Psalmist*, 1825, entitled,

'What is Prayer?' The hymn is almost entirely didactic and definitional; but it is nevertheless a beautiful song, and is a 'perfect exposition of that heavenly exercise, and rises so beautifully at its close into direct supplication, that it may well find a place in a Hymnal.' It was published by Dr. Adam Clarke in his great Commentary, and Montgomery told his friends that it had brought him more testimonials of approval than any hymn he had written.

666. Shepherd Divine, our wants relieve.

A very popular hymn, especially in prayer-meetings, written by C. Wesley, entitled, 'Desiring to Pray.' It appeared in *Hymns and Sacred Poems*, 1749. Verses 3, 4, 5, are plainly based on the incident of Jacob's Wrestling, Gen. xxxii.

667. Father, I stretch my hands to Thee.—Psa. cxliii. 6-11. 'A Prayer for Faith,' by C. Wesley (?). It appeared in A Collection of Psalms and Hymns, 1741. The last verse has been altered. Some doubt has arisen about the authorship of this hymn. In the latest Wesleyan Hymn Book it is marked, 'Unknown.' The probabilities, however, are strongly in favour of C. Wesley.

668. O help us, Lord, each hour of need.—Psa. lxiii. 6-8.

By Henry H. Milman; in *Heber's Hymns*, 1827, being affixed for the 'Second Sunday in Lent.' The first words of each stanza, 'O help us,' are suggested by the Gospel for that Sunday, where the Syrophenician woman cried to Jesus, 'Lord, help me.' Two verses are omitted.

669. Come, my soul, thy suit prepare.

A most suggestive hymn, by John Newton, inspired perhaps by the reading of 1 Kings iii. 5. It appeared in Olney Hymns, 1779, and has seven verses. 'Much of its popularity is due to the fact that for some years the Rev. C. H. Spurgeon used to have the first, second, or both verses, chanted each Sunday just before he offered prayer in the presence of his congregation.'

670. When the weary, seeking rest.—1 Kings viii. 22-54. By Horatius Bonar. It was published in the Third Series of his Hymns of Faith and Hope, 1866, entitled, 'Intercessor.' It is a striking hymn; rare in its metre, beautiful in sentiment, and wide in its range of thought. 'It is constructed,' says Duffield, 'on the theme of Solomon's prayer in the Temple, and is notable for that reason.'

671. Lord, have mercy when we pray.—Matt. v. 20, &c.

Henry H. Milman's, in *Heber's Hymns*, 1827, where it is appointed for the 'Sixth Sunday after Trinity.' The original hymn commences,—'Lord, have mercy when we strive.'

672. O wondrous power of faithful prayer.

An intensely and boldly expressed hymn by C. Wesley; in Hymns for those that seek and those that have Redemption, 1747. It contains eight verses and refers to Exod. xxxii. 10-11.

673. Jesus, Thou sovereign Lord of all.—Rom. viii. 26.

A poem of ten verses by C. Wesley, among those entitled, 'Desiring to Pray,' and appearing in *Hymns and Sacred Poems*, 1749. The last line is an amended form of,

'And, if Thou canst, deny the rest.'

This improvement was first made in 1780.

674. Try us, O God, and search the ground.—Psa. cxxxix. 23.

C. Wesley's, entitled, 'A Prayer for Persons Joined in Fellowship,' in *Hymns and Sacred Poems*, 1742. The original ver. 5 had 'sinless,' which has been altered to 'spotless.' It is a long poem of four parts, this being the first. The couplet commencing ver. 2,—

'When to the right or left we stray, Leave us not comfortless,'—

has sometimes been mistaken to mean that backsliders may hope for comfort of soul while wandering. The poet's plea really is that the Holy Spirit may not utterly forsake the stray one. It is a hymn of noble and elevating thought.

675. Jesus, Great Shepherd of the sheep.—John x. 28.

Among C. Wesley's 'Hymns for Believers,' and appeared in Hymns and Sacred Poems, 1749. The last verse is omitted.

676. Blest be the dear uniting love.—Jer. xxxii. 39.

A hymn to be sung 'At Parting,' written by C. Wesley, and published in Hymns and Sacred Poems, 1742. Some words are altered, and verses 5 and 6 are omitted.—John B. Gough gives a long and interesting account of the use of this hymn when at twelve years of age he sailed for America. He had been committed to the care of a neighbouring family about to emigrate. £10 premium were paid with him, and he was to be taught a trade. After many affecting family incidents the hour of sailing arrived. 'Our visitors repaired to their boats, which, when a few yards from the ship, formed in a half circle. Our

friends stood up in them, and o'er the calm waters floated our blended voices, as we sang,—

"Blest be the dear uniting love," &c.

Boat after boat then vanished in the gloomy distance, and I went to bed. About midnight I heard my name called, and going on deck, I found my beloved mother and sister, who, hearing on their return that I was in the offing, had paid half a guinea (money hardly earned) to a boatman to row them to the ship. They spent an hour with me, then departed with many tears.'

677. Blest be the tie that binds.—Gal. vi. 2.

By John Fawcett, under the title, 'Brotherly Love;' appearing in the author's Hymns for Public Worship and Private Devotion, 1782. After seven years of earnest labour at Wainsgate, the author in 1772 accepted another call. His church was small and poor, the London one large, wealthy, and promising. His goods were loaded for removal, and his people assembled to bid him farewell. There was great distress among them. Dr. Fawcett and his wife sat down on a packing case overwhelmed. 'Oh, John, John!' said she, 'I cannot bear this. I know not how to go.' 'Nor I either,' he replied, 'nor will we go. Unload the wagons, and put everything in the place where it was before.' A letter of explanation was despatched to London. This hymn was composed, and he remained with them till his death in 1817.—A great international Conference of Y. M. C. Associations was held at Stockholm in August, 1888. It was attended by upwards of 300 delegates from all civilized lands. After the discussion of many important matters, it closed on Sunday evening the 19th, with the delegates joining hands, and with great unction and devoutness singing,-

'Blest be the tie that binds Our hearts in Christian love,' &c.

678. Jesus, Lord, we look to Thee.—1 John iv. 7.

By C. Wesley, entitled, 'For a Family;' and was published in *Hymns and Sacred Poems*, 1749. Line 2, ver. 4, was changed in 1780 from

'Each his brother's burden bear.'

679. Christ, from Whom all blessings flow.

From a long poem of six parts, by C. Wesley, entitled, 'The Communion of Saints.' This is the fourth portion, three verses being omitted. It appeared in *Hymns and Sacred* 

Poems, 1740. 'When the members of the church of God enjoy the experience of the concluding stanza, we shall rejoice in the blessings of Millennial glory.'—John xvii. 20, 21.

680. As the sun's enlivening eye.—Psa. cxlv. 18.

With the title 'At Parting,' by John Newton, in *Olney Hymns*, 1779. It was composed in Nov. 1776, when Newton was leaving Olney for London, to undergo a painful operation.

681. Thou God of truth and love.—Matt. v. 48.

One of C. Wesley's 'Hymns for Christian Friends,' and appeared in his Hymns and Sacred Poems, 1749. It is reasonably supposed that these hymns were written during his betrothal to Miss Sarah Gwynne and that she was the chief 'Christian Friend' before his mind. This hymn takes in review the higher conditions and experiences of the married state, and regards it as truly introductory to that future and perfect union with the Lamb.

682. Dearest friends, by love united.—Isa. xxxv. 9, 10.

This hymn, widely popular among us, was number 366 in the Large Hymn-book for the Use of the Primitive Methodists, 1824, and was there undersigned 'Origi.' In the 'Index to the Signatures' this is explained to mean 'Original Hymns by several hands.' And internal evidence points to William Sanders as the author.

683. Shall I, for fear of feeble man.—Jer. i. 8.

This is from John Joseph Winkler's German hymn. The translation, by John Wesley, is found in *Hymns and Sacred Poems*, 1739, entitled, 'Boldness in the Gospel.' The original has ten verses. Creamer suggests that the translation was made probably when Wesley was being persecuted in Georgia for his faithful preaching. It is a vigorous hymn and well exhibits the holy indignation of the Christian minister against cowardice and time-serving.

684. Reaper! behold the fields are white.—Rev. ii. 10.

An earnest and eloquent appeal to the Christian worker, by George Rawson; appearing in *Psalms and Hymns for the Use of the Baptists*, 1858. The date attached to the hymn is 1857.

685. Father of mercies, bow Thine ear.—Rom. xv. 30.

A 'Prayer for Ministers,' by Benjamin Beddome. It was inserted in Rippon's Selection of Hymns, 1787. Minor changes in verses 5 and 6 have been made. It is a devout and useful hymn.

686. We bid thee welcome in the name.—Phil. ii. 29.

James Montgomery's, published in his Christian Psalmist, 1825, with the title, 'On the appointment of a Minister.' It also appeared in his Original Hymns, 1853, with the text, 'Receive him therefore in the Lord with all gladness.'

687. Pour out Thy Spirit from on high.—Psa. exxxii. 9.

'For a Meeting of Ministers,' by J. Montgomery, and was published in *Birchell's Selection*, 1833; and in *Original Hymns*, 1853.

688. O Thou, before Whose gracious throne.—Col. iv. 2.

A cento from a hymn of 9 stanzas which appeared anonymously in Rippon's Selection of Hymns, 1787, with the title, 'On the Dangerous Illness of a Minister.' The Baptist Psalms and Hymns assigns it to John Kirkham, and Mr. Spurgeon to George Keith; but it is without a name in all Rippon's Hymn Books. The third is the only complete verse, the others are made up out of 6 other verses.

689. A blessing on Thy servant's head.—Acts xv. 30.

'A Prayer for an Aged Minister,' by James Montgomery. It is in his *Original Hymns*, 1853. The only variation, a sentimental one, is in the first line. It originally read,

'A blessing on our pastor's head.'

690. Why should our tears in sorrow flow?—1 Thes. iv. 13. The author is unknown; though it is assigned to 'T. Hastings.' It appeared in the *Missionary Psalmist*, 1826, signed, 'O. P.', and is greatly altered. It was evidently written on the occasion of some minister's death.

691. Jesus, the word of mercy give.

From the writings of C. Wesley; made up from two other hymns, and based on two Scriptures: 2 Chron. vi. 41; Judges v. 31. It appeared in Short Hymns on Select Passages, 1762.

692. Teacher of hearts, 'tis Thine alone.—Acts i. 24, 25. Entitled, 'Show whom Thou hast chosen.' It is by C. Wesley, and included in *Short Hymns on Select Passages*, 1762.

693. How beauteous are their feet!

Entitled, 'The Blessedness of Gospel Times,' etc., by Dr. I. Watts, and suggested by Isa. lii. 7-10, and Matt. xiii. 16, 17. It is in the author's *Hymns and Spiritual Songs*, 1709.

694. Rest from thy labours, rest.—Rev. xiv. 13.

From the gifted pen of James Montgomery, in the Congregational Hymn Book, 1836, having 6 stanzas. It appears also

in the author's Original Hymns, 1853. Ver. 3, line 2, originally read, 'Our pastor we resign.' Its original title suggests its purpose: 'On the death of a Pastor.'

695. And let our bodies part.—Acts xxi. 6.

This touching and impressive hymn, by C. Wesley, is the first half of a poem (with two verses omitted), entitled, 'Hymn for Christian Friends at Parting;' and appeared in Hymns and Sacred Poems, 1749.—When the Rev. Robert Newton, D.D., was last leaving New York to return to England, his friends standing on a neighbouring vessel, joined very earnestly in the singing of this hymn.

696. Servant of God, well done.—Matt. xxv. 21.

James Montgomery wrote this hymn and inserted it in his Greenland and Other Poems, 1819, entitled, 'The Christian Soldier.' It has six double-verses, and was composed on the occasion of the sudden death of the Rev. Thomas Taylor, who had declared in his last sermon on the day preceding his death, that he hoped to die an old soldier of Jesus Christ, with his sword in his hand.

697. Go, ye messengers of God.—Mark xvi. 15.

By Joshua Marsden; appearing first in his Amusements of a Mission, 1812, and afterwards in his Narrative of a Mission, etc., 1824. 'This missionary ode has not been adequately appreciated. In poetry, piety, and missionary spirit it has never been surpassed, if indeed equalled, by any missionary hymn in the English tongue.'

698. Servants of the Great Jehovah.—Mark xvi. 20.

A spirited missionary hymn by William Sanders, which first appeared in 'A Collection of Hymns for the Use of the Primitive Methodists, 1821.

699. Lord of life, prophetic Spirit.—Isa. vi. 6-9.

A most devout and suggestive hymn by John Keble, based chiefly on Isaiah vi. 1-9. 'Written for the *Book of Prayers* at Cuddesdon College,' probably in 1854. In ver. 4, line 1, 'are' has been altered to 'stand.'

700. Except the Lord conduct the plan.—Psa. cxxvii. 1.

'For a Family of Believers,' by C. Wesley; published in Hymns for the Use of Families, 1767. 'A hymn full of earnest, devotional feeling. It has been used on thousands of occasions, in asking for guidance in private, social, and public services, especially at the opening of deliberative assemblies for promoting the spread of the work of God.'

701. Thy power and saving truth to show.—1 Cor. ix. 7.

By C. Wesley, entitled, 'For a Person called forth to Bear his Testimony.' It appeared in *Hymns and Sacred Poems*, 1749, a poem of 9 twelve-line verses in two parts; this hymn being from one part. The original piece commences—

'O Thou who at Thy creature's bar.'

The Rev. T. Jackson, in Charles Wesley's memoir, says of this poem, 'Mr. C. Wesley has strikingly depicted the mighty faith, the burning love to Christ, the yearning pity for the souls of men, the heavenly-mindedness, the animating hope of future glory, which characterised his public ministry, and which not only enabled him to deliver his Lord's message before scoffing multitudes, but also carried him through his wasting labours, and the riots of Bristol, Cornwall, Staffordshire, Devizes, and of Ireland, without a murmur.'

702. Give me the faith which can remove.—1 Cor. ix. 16. Found among C. Wesley's hymns, 'For a Preacher of the Gospel,' in *Hymns and Sacred Poems*, 1749. The second verse very much resembles three lines in Pollock's 'Course of Time,' Bk. II., line 157, &c.

'The Holy One for sinners dies, The Lord of Life for guilty rebels bleeds, Quenches eternal fire with blood divine.'

703. Comfort, ye ministers of grace.—Isa. xl.

Two verses from a long poem, in four parts, by C. Wesley, entitled, 'Groaning for Redemption,' and included in Hymns and Sacred Poems, 1742. They are verses 6 and 7 of part four.

704. Go to the grave in all thy glorious prime.—1 Tim.iv. 6. A pearl of plaintive, beautiful, hopeful song, by James Montgomery, entitled, 'On the Death of a Minister cut off in his Usefulness.' It appeared in the Christian Psalmist, 1825; but 'was written to commemorate,' says Duffield, 'the death of the Rev. John Owen, one of the first Secretaries of the "British and Foreign Bible Society," a man of learning and eloquence.'

705. God is the refuge of His saints.

'The Church's Safety and Triumph among National Desolations,' by Dr. I. Watts: a rendering of Psalm xlvi., and published in his *Psalms*, 1719. 'There is a grandeur in this paraphrase,' says Josiah Miller. 'The words are most admirably adapted to the various scenes pictured. They are not merely

the names of things described, but their "sounds are an echo to the sense" conveyed. If we did not know the meaning of the words used in the second and third verses, we should yet know that they spoke of what was abrupt and terrible. And we could be equally sure that verse four spoke of what was flowing and delightful.'

706. O Thou, our Husband, Brother, Friend.

'A Hymn of Intercession,' with nine verses, by C. Wesley. It appeared in *Hymns and Sacred Poems*, 1749.—Psa. lxxx. 1-3.

707. Unchangeable, Almighty Lord.

The third portion of a lengthy but deeply spiritual poem, in four parts, by C. Wesley, suggested by Isa. xxviii. 16. The seventh verse is omitted. The hymn is found in *Hymns and Sacred Poems*, 1742.

708. Arm of the Lord, awake! awake!—Isa. li. 9.

A 'Prayer for Success,' by William Shrubsole, consisting of 6 verses. It appeared in the London Missionary Society's Missionary Hymns, 1814.

709. Daughter of Zion, from the dust.—Isa. xxxv. 10.

A hymn whose 'imagery and language are largely from the prophet Isaiah,' by James Montgomery. It appeared in the author's *Christian Psalmist*, 1825, headed, 'The Restoration of Israel.'

710. Let party-names no more.—Gal. ii. 28.

Composed in 1769, by Benjamin Beddome, and appeared in Rippon's Selection of Hymns, 1787, with the title, 'Christian Love.' It is found also in Burder's Collection, 1784. The third verse is reconstructed and thereby improved.

711. Who in the Lord confide.—Psa. cxxv. The half of a hymn of six double-verses by C. Wesley. It found in A Collection of Psalms and Hymns, 1743.

712. I love Thy kingdom, Lord.—Psa. cxxxvii. 5, 6.

By Timothy Dwight, D.D., containing 8 verses, and included in the author's edition of Watts' *Psalms*, 1800. Its title is, 'Love to the Church.' It is a lovely hymn, tenderly expressive of unswerving loyalty and devotion to the kingdom of Christ.

713. God of love, that hear'st the prayer.—John xvii. 15. From a poem of six eight-lined verses by C. Wesley. Pub-

lished in Hymns for those that Seek and those that Have Redemption in the Blood of Jesus Christ, 1747.

714. How happy are we.—Micah iv. 4.

A hymn of pleasant metre and quickening thought by C. Wesley. Printed in *Hymns for the Use of Families*, 1757, and entitled, 'To be Sung at the Tea-Table.'

715. City not made with hands.—Luke xvii. 21.

A pleasant, quickening piece by Francis T. Palgrave; in his *Hymns* (sec. ed.), 1868. It bears the title, 'The city of God.' The first line originally read,—

'O thou not made with hands.'

'How true, how free from other-worldliness is the conception of the Kingdom of God in this hymn!'—Rev. W. G. Horder.

716. Come, all whoe'er have set.—Isa. xxxv. 10.

Entitled, 'On a Journey,' by C. Wesley; in *Hymns and Sacred Poems*, 1749. Its terminus is 'The New Jerusalem above.'

717. The church's one foundation.—Acts xx. 28.

One of 12 hymns on the Apostles' Creed, by S. J. Stone, published as Lyra Fidelium, 1865. Its title is, 'I believe in the Holy Catholic Church.' It is given here as revised for the Appendix to Hymns Ancient and Modern, 1868. One verse is omitted, and the halves of two others.

718. God of mercy, God of grace.

A cheerful rendering of Psalm lxvii. by Henry F. Lyte; in his Spirit of the Psalms, 1834.

719. How sweet to think that all who love.—John xvii. 21. By Miss H. M. Whittemore. It appeared in her Coral Magazine, in 1845; also in the Short Liturgy, by her brother, the Rev. W. M. Whittemore.

720. Zion stands by hills surrounded.—Psa. cxxv. 2.

A charming and spirited ode by Thomas Kelly. It was published in his *Hymns on Various Passages of Scripture*, 1806. One of the most felicitous and encouraging lyrics ever written.

721. O how blest the congregation.

From Psalm lxxxix. 15, by Henry F. Lyte, and destined to do good service in the Church. It is found in his Spirit of the Psalms, 1834.

722. Glorious things of thee are spoken.

Written on Isaiah xxxiii. 20, 21, and containing references to various other Scriptures, by John Newton. Its title is, 'Zion, or the City of God.' It appeared in *Olney Hymns*, 1779, and is one of the author's ablest and sweetest poems.

723. Hear what God the Lord hath spoken.—Isa. lx. 15-20. By William Cowper; appearing in *Olney Hymns*, 1779, and had as title, 'The Future Peace and Glory of the Church.'

724. All thanks to the Lamb, Who gives us to meet.

By C. Wesley, for use 'At Meeting of Friends.' It was included in *Hymns and Sacred Poems*, 1749. It is a noble hymn and bears the impress of a devout spirit.—1 Cor. i. 30.

725. Come, Father, Son, and Holy Ghost.—Luke xxiv. 49. To be used 'At the Baptism of Adults,' and appeared in C. Wesley's Hymns and Sacred Poems, 1749. Ver. 4 is omitted.

726. God of that glorious gift of grace.—1 Sam. i. 28.

By John S. B. Monsell. In Lord Selborne's *Book of Praise*, dated 1837; and in the author's *Parish Musings*, 1850. One verse is omitted; and in ver. 3, line 2, 'Give' has been substituted for 'Lend.'

727. See Israel's gentle Shepherd stands.

Philip Doddridge's beautiful and popular hymn, headed, 'Christ's Condescending Regard to Little Children: 'Mark x. 14. It appeared in the author's *Hymns*, 1755. The fourth verse, omitted, begins,—

'Ye little flock, with pleasure hear,' &c.

728. Behold, what condescending love.—Matth. xix. 15.

A cento, with variations, compiled from several popular authors: The first and third verses were written by John Peacock, and are from Songs of Praise, London, 1776; the second is varied from ver. 3, of hymn 113 in Watts' Hymns and Spiritual Songs, 1709; the last verse is altered from verses 3, 4, of the preceding hymn. It was thus compiled by the Rev. A. M. Toplady for his Psalms and Hymns, 1776.

729. According to Thy gracious word.—Luke xxii. 19.

No poet has ever written a more tender and impressive sacramental hymn than this, by James Montgomery. It appeared in his *Christian Psalmist*, 1825, headed, 'This do in remembrance of Me.' 'No Christian can carefully read this excellent hymn without profit.' 'Among communion hymns we seldom find a sweeter strain than this,' says Duffield.

730. In memory of the Saviour's love.—Luke xxii. 19.

A portion of a hymn by Thomas Cotterill, which is found in his *Hymn Book*, 1812. The hymn commences,—

'Blest with the presence of their God.'

These verses—the last three of the poem—were selected and altered in 1835, by Thomas Whithingham.

731. O God, unseen, yet ever near.—Luke xxiv. 31.

A favourite Communion hymn, by Edward Osler. It appeared in a monthly periodical: The Church and King, (March) 1837; at the end of a prose article on 'God's People Nourished and Defended,' and designed for Easter Monday.

732. Jesus, at whose supreme command.—Luke xxii. 19.

Among the hymns headed, 'As it is a Sign and a Means of Grace,' by C. Wesley; and appearing in *Hymns on the Lord's Supper*, 1745. Verses 5 and 6 are omitted, and line 3, ver. 3, has been changed from,—

'Affix the sacramental seal.'

733. Stand, soldier of the cross.—Acts xxii. 16.

One of Edward H. Bickersteth's least valuable pieces, inserted in the *Hymnal Companion*, 1870, of which he was the editor. This hymn appears to us to be close on the borderland of what Methodists have ever regarded as dangerous heresies. Take, e.g., the first two lines of ver. 2, and the last two of ver. 3. It is to be hoped these couplets will always have an evangelical interpretation.

734. I hunger and I thirst.—John vi. 51.

Penned by John S. B. Monsell. It appeared in the author's Parish Hymnal, 1873.

735. Father, Son, and Holy Ghost.—1 Pet. iii. 21.

A very much altered hymn, and originally written for the baptism of a female, by C. Wesley, entitled, 'At the Baptism of Adults.' It appeared in *Hymns and Sacred Poems*, 1749.

736. O Bread to pilgrims given.—John vi. 51.

A delightful rendering by Dr. Ray Palmer, in 1858, of a Latin hymn. It is found in Daniel's *Thesaurus Hymnologicus*, Vol. II., p. 369. It has been ascribed to Thomas Aquinas, though on no satisfactory grounds. According to Dr. Schaff it belongs to the fourteenth century, but the author is unknown. Dr. Palmer contributed the English version to the *Sabbath Hymn Book*, 1858, entitled, 'The Feast.'

737. Lamb of God, whose dying love.—Luke vii. 50.

By C. Wesley: 'A Memorial of the Sufferings and Death

of Christ.' It appeared in Hymns on the Lord's Supper, 1745. It varies from the original as follows:—Ver. 1, line 1, 'Whose bleeding love.' Ver. 1, line 2, 'We thus recall.' Ver. 4, line 1, 'Never will we hence depart.'

738. Jesus, to Thy table led.—Mark xvi. 14.

This hymn, by R. H. Baynes, first appeared in the Canterbury Hymnal, 1863, edited by the author.

739. Lord, in this Thy mercy's day.—Psa. lxi. 1.

This penitential ode, by Isaac Williams, is a portion of a long poem in his volume: The Baptistry: or, The Way of Eternal Life, 1842. The piece contains 105 stanzas, and has undergone several verbal alterations.

740. Bread of heaven! on Thee I feed.—John vi. 32.

By Josiah Conder, based on John vi. 51. It was issued, first in the author's *Star of the East*, 1824, and afterwards in the *Congregational Hymn Book*, 1836.

741. Till He come—O let the words.—1 Cor. xi. 26.

Written in 1861, by Edward H. Bickersteth, and inserted in the *Hymnal Companion*, 1870, which he edited. In his 'Notes' on the above work, the editor says, 'It presents one aspect of the Lord's Supper which is passed over in many Hymnals: "Ye do show forth the Lord's death till He come."'

742. Saviour, who Thy flock art feeding.—Mark x. 14.

Written at Flushing, Long Island, in 1826, by William A. Muhlenberg, and came out the same year in the *Hymn Book* of the American Protestant Episcopal Church, bearing as title, 'Baptism of Infants.' Its tender references to children were probably inspired by his position as superintendent of St. Luke's Children's Hospital, New York.

743. By Christ redeemed, in Christ restored.—Titus ii. 13.

'Looking for that Blessed Hope,' by George Rawson; written in 1857, and inserted in *Psalms and Hymns* (Baptist), 1858, where it is headed, 'Ye do show forth the Lord's death till He come: 1 Cor. xi. 26.' It is also in the author's *Songs of Spiritual Thought* (R. T. Society). 'It is sung in churches widely severed from Mr. Rawson's own in their conception of the ordinance' of the Lord's Supper.

744. Victim Divine, Thy grace we claim.—Eph. v. 2.

It is in C. Wesley's Hymns on the Lord's Supper, 1745, among those entitled, 'The Holy Eucharist as it implies a Sacrifice.'

745. Here, O my Lord! I see Thee face to face.

An excellent hymn, expressive of a tender contrition, and a bold, resolute faith in Jesus, by Horatius Bonar. It was printed as a Leaflet for the Communion Service at St. Andrew's Free Church, Greenock, in October, 1855; and inserted in Hymns of Faith and Hope, 1st Series, 1857, entitled, 'This do in Remembrance of Me.' Ver 1. has been altered; ver. 5 has changed its position in the hymn, and 4 verses are omitted. For these see the above work.—John vi. 35.

746. Not worthy, Lord, to gather up the crumbs.

Made in 1872, by Edward H. Bickersteth, and inserted in his Hymnal Companion, 1877. In the author's From Year to Year, 1883, it is for the day of St. Simon and St. Jude, Apostles; the Scriptures being, Isa. xxviii. 9-17; Jer. iii. 12-19; Jude 1-9; John xv. 17. This excellent hymn is suggested chiefly by Matth. xi. 28, and Luke xvi. 21.

747. The hallowed morn is dear to me.—Isa, lvi. 7.

By John W. Cunningham, and appeared in the fourth Canto of his poem De Rance, 2nd ed., 1815. It contains eight verses, and has been much altered, especially the first verse, of which we give the original:-

> 'Dear is the hallowed morn to me, When village bells awake the day; And by their sacred minstrelsy, Call me from earthly care away.

These changes seem to have been made for the Primitive Methodist Hymn Book, 1853, by the editor, the late Rev. John Flesher.

748. Again, as evening's shadow falls.—Psa. c. 4.

Written by Samuel Longfellow, and published in his Vespers, Title, 'Vesper Hymn.' 1859.

749. Millions within Thy courts have met.—Isa. lvi. 7.

An 'Evening Song for the Sabbath Day,' by James Montgomery. Published in his Poet's Portfolio, London, 1835, containing 10 verses.

750. We rose to-day with anthems sweet.—Psa. cxviii. 24.

A hymn for 'Sunday Evening,' by William M. Punshon. It came out in his Sabbath Chimes, etc., 1867, a poem of In 1876 it appeared in the Supplement to the twelve stanzas. Wesleyan Hymn Book, containing six stanzas.

751. Lord of the Sabbath's peaceful hours.—Gen. ii. 3.

A hymn of excellent quality and admirably fitted for open-

ing public worship on a Lord's Day morning. It is taken from the *Primitive Methodist Hymn Book*, 1853.

752. Sweet is the work, my God, my King.

A well-known and prized version of first part of Psalm xeii. by Dr. I. Watts, entitled, 'A Psalm for the Lord's Day.' The fourth verse is omitted. There is certainly no finer ode on the Sabbath, as a day of sacred rest and typical blessedness. It was first published in Watts' *Psalms*, 1819.

753. Another six days' work is done.—Luke xxiii. 56.

By Joseph Stennett, dated 1712, its author dying in the following year. It appeared, containing 14 verses, in his *Miscellaneous Poems*, Author's Works, vol. 4, London, 1732, entitled, 'On the Sabbath.' It has been much altered. Stennett belonged to the 'Seventh Day Baptists,' but the hymn has no special ecclesiastical mark, and 'is perfectly fitted to the use of all Christians.'

754. At even, ere the sun had set.—Mark i. 32-34.

This graphic and tender lyric, by Henry Twells, will have an abiding fame. It came into public use in *Appendix to Hymns Ancient and Modern*, 1868. In the first line, 'was' has been changed for 'had' without any substantial reason.

755. This is the day the Lord hath made.

The fourth part of Dr. I. Watts' rendering of Psalm cxviii. 24-26. It is found in his *Psalms*, 1719, entitled, 'Hosannah, the Lord's Day: or Christ's Resurrection and our Salvation.' Lines 3 and 4 of ver. 3 originally read,—

'Help us, O Lord! descend and bring Salvation from Thy throne.'

756. The Lord be with us as we bend.—Ruth ii. 4.

Written by Rev. John Ellerton in 1870, 'At the request of a friend, for use at the close of service on Sunday afternoons.' It appeared in his *Church Hymns*, 1871, and also, by permission, in *Select Hymns for Church and Home*, same year, edited by Rev. R. Brown-Borthwick.

757. Welcome, sweet day of rest.—Psa. lxxxiv. 10.

By Dr. I. Watts; in his Hymns and Spiritual Songs, 1709, entitled, 'The Lord's Day; or Delight in Ordinances.' Men engaged,' says Bickersteth, 'in the incessant toil of life have found this hymn peculiarly refreshing in the Lord's house and on the Lord's day.' The same writer has given to the last couplet an altered and improved reading,—

'And wait to hail the brighter day Of everlasting bliss.'

758. Hail to the Sabbath Day.—Psa. lxv. 1.

An excellent hymn by Stephen G. Bulfinch; in his Contemplations of the Saviour, etc., 1832. This is an American work, since reprinted in England.

759. Our day of praise is done.—Psa. clxviii.

By Rev. John Ellerton. This delightful hymn was partially written in 1867, for a Choral Festival at Nantwich, another hand appending some verses. It was made in its present form in 1869, and appeared in a Supplemental Hymn and Tune Book, by Rev. R. Brown-Borthwick.

760. This is the day of light.—Rev. i. 10.

Composed by Rev. John Ellerton in 1868, and sent to Dean Howson for his Selection of Hymns for Chester Cathedral, 1868.

761. Ere another Sabbath close.—John xx. 19.

Variously assigned to James Montgomery, Rev. Baptist W. Noel, and others. It is found in a small Missionary Minstrel, (U.S.A.), 1826, edited by 'O. P.'; but nothing is known of the author. There is a wide divergence between the teaching of the first two lines of ver. 3, and the first verse of hymn 664.

762. Awake! ye saints, awake!—Mark xvi. 9.

By Elizabeth Scott; appearing in Evans' Bristol Hymn Book, 1769, as a hymn of five verses commencing,—

'Awake, our drowsy souls.'

The original of 6 stanzas is found in the author's MS. volume of poems, in the library of Yale College, U.S. Thomas Cotterill re-wrote it in 1810; in which form it is generally used.

763. O Day of rest and gladness.—Exod. xx. 11.

An ode to the Sabbath of great beauty, by Bishop C. Wordsworth; in the author's Holy Year; or, Hymns for Sundays and Holydays, 1862; with title, 'Sunday.' One verse is here omitted, commencing,—'Thou art a holy ladder.' The bishop 'has given us some of our sweetest and best lyrics,' and this is one of them.

764. Another Sabbath ended.—John xx. 19.

A Sabbath evening song of great beauty, full of radiant thoughts and other-world anticipations, by Thomas Vincent Tymms; written at Berwick-on-Tweed, in 1866, during the second year of the author's ministry. The third verse, which is omitted from the *Hymnal*, is of such good quality, that we insert it here:

'O Jesus! our dear Saviour,
To Thee our songs we raise;
Our hearts by care untroubled,
Uplift themselves in praise.
For to God's truce with labour
More glory Thou hast given;
And Sabbaths now are sweeter,
Since Christ, the Lord, has risen.'

765. Hail! sacred day of earthly rest.—Exod. xvi. 29, 30. A choice hymn of 13 stanzas, by Rev. Godfrey Thring. In Hymns Congregational and Others, 1866.

766. The Sabbath day has reached its close.—John xx. 19. By Charlotte Elliott; in her *Hymns for a Week*, 1839. A characteristic hymn, in the same metre as her celebrated 'Just as I am;' and, like that, rendered more impressive by its prayerful refrain.

767. Sweet Saviour! bless us ere we go.—John xx. 21.

An 'Evening Hymn at the Oratory,' by Rev. Frederick W. Faber; published in his Jesus and Mary, 1852; and in his Hymns, 1861. It has undergone many alterations; receiving its last revision in 1861, two years before Faber's death. It is a devout and excellent piece, but is marred by the sentimental use (or misuse) of the adjective 'sweet.'

768. Great God, this sacred day of Thine.—Rev. i. 10.

'Hymn for the Lord's Day Morning,' by Anne Steele; appearing in her *Poems*, 1760, by 'Theodosia.'

769. Saviour, again to Thy dear Name we raise.—Psa. xxix. 11.

Written for a Festival of United Choirs at Nantwich, 1866, by Rev. John Ellerton. The author afterwards revised it to appear in the Appendix to Hymns Ancient and Modern, 1868.

770. O Thou! Whom all Thy saints adore.—2 Chron. vi.

A hymn well expressing the deep reverence of a saintly soul, by C. Wesley; in his *Hymns and Sacred Poems*, 1742, entitled, 'Entering into the Congregation.'

771. How pleasant, how divinely fair!

A rendering of Psalm lxxxiv., by Dr. I. Watts; found in his *Psalms*, 1719, with 7 verses, entitled, 'The Pleasures of Public Worship.'

772. All people that on earth do dwell.

A much-admired version of Psalm c. by William Kethe, who made the Psalms 'to run in rhyme.' It appears in the Psalter published by English refugees at Geneva, 1556. In the oldest

extant edition (1561) of the 'Old Version,' it is marked 'T. S.', i.e., Thomas Sternhold. In most editions of the seventeenth century it is signed 'I. H.', i.e., John Hopkins. In the Scotch Psalter, 1564, it has 'W. K.', i.e., William Kethe. Now Kethe was an exile in Geneva, with John Knox, at the time that 25 psalms were added to the Old Psalter, and all these except the 100th had Kethe's initials. But as the 'T. S.' did not re-appear, this also was claimed for Kethe; a claim that hymnologists generally admit. It is a grand version, and deservedly a universal favourite. 'The purity of its rhythm, the simplicity of its language, and the dignified music to which it is sung, have doubtless combined to increase its popularity.'

773. Jesus! where'er Thy people meet.—Psa. cxlv. 18.

A devout hymn of 6 verses, by William Cowper; in Olney Hymns, 1779. It is thought to be the first hymn written by him after arrival at Olney in 1769, and 'On the occasion of the prayer-meeting removing to a larger room at Olney.'

774. What various hindrances we meet.—Jas. v. 16.

An 'Exhortation to Prayer,' by William Cowper; in Olney Hymns, 1779. In ver. 5 the second person has been altered to the first. 'It will be an incentive,' says Bishop Bickersteth, 'to devotion in many a lonely cottage, and yet lonelier workhouse and orphanage.'

775. O Thou, to Whom in ancient time.—Mal. i. 11.

By John Pierpoint; 'written for the Opening of the Congregational Church in Salem, Mass.,' 1824, and printed with a discourse preached on the occasion. It was published in Airs of Palestine and Other Poems, Boston, 1841, entitled, 'Universal Worship.' The second and third verses are inspired by Christ's words to the woman at the well of Samaria, John iv. 21-23.

776. From all that dwell below the skies.

This 'short but weighty hymn of praise,' is a rendering of Psalm cxvii., by Dr. I. Watts. It is found in the author's Psalms, 1719. Its title is, 'Praise to God from all Nations.' It is a most appropriate hymn for Missionary Services, and has been used extensively thereat.

777. From every stormy wind that blows.—Exod. xxv. 22. By Hugh Stowell; a melodious outflow of rich experiences at the mercy-seat. It appeared in the Winter's Wreath, 1827, and also in the author's Pleasures of Religion, with Other Poems, 1832. Title, 'Peace at the Mercy-seat.'

778. Command Thy blessing from above.—Deut. xxviii. 8. 'For a Solemn Assembly,' by James Montgomery. It is found in *Cotterill's Collection*, 1819, and afterwards in the *Christian Psalmist*, 1825.

779. Sing we the song of those who stand.—Rev. v. 12.

In this jubilant song, by James Montgomery, 'The Church Militant is learning the Church Triumphant's Song.' It may be found in the author's *Christian Psalmist*, 1825.

780. Behold us, Lord, a little space.—Col. iii. 17.

'Written for a mid-day service in a City church,' by Rev. John Ellerton, in 1870. It appeared in Select Hymns for Church and Home, by Rev. R. Brown-Borthwick; also in the author's Church Hymns.

781. Lord, when we bend before Thy throne.—Psa. li. 17.

By Joseph Dacre Carlyle; in the Carlisle Hymn Book, 1802, and in an altered form in the author's Poems Suggested Chiefly by Scenes in Asia-Minor, 1805. Title, 'A Hymn Before Public Worship.'

782. While Thee I seek, protecting Power.—Psa. xxxi. 15.

This graceful little poem by Helen M. Williams, full of submission and faith, is from her *Poems*, London, 1786. It was composed previous to 'her experience of the practical value of its petition, in the midst of scenes of disorder and violence in Paris. And we may imagine the author, with her widowed mother, as they turned, in the days of strife and angry passions, to that "protecting Power," who alone could keep them in perfect peace.'

783. Thou Son of God, whose flaming eyes.—Eph. v. 14.

By C. Wesley; in his Hymns for the Use of Families, 1767. We fear the high value of this powerful pleading hymn will not be recognized in this part of the Hymnal. It would have been much more useful among the penitential hymns.

784. Not unto us, but Thee, O Lord.—Psa. cxv. 1.

This is a re-cast of one of John Cennick's hymns, written in 1742. The revision was made by Thomas Cotterill, and inserted in his *Collection of Hymns*, 1812.

785. A thousand oracles divine.—Heb. ii. 12.

In Hymns on the Trinity, 1767, by C. Wesley. The author had probably been reading Young's Night Thoughts, when he composed this hymn. Compare ver. 6, lines 3, 4, with,

'Father of angels, but friend of man.'

And ver. 7, lines 3, 4, with

'And downward look for heaven's superior praise.'

786. Glad was my heart to hear.

A charming version of Psalm exxii., by James Montgomery, entitled, 'For the Peace and Prosperity of the Church.' It came out first in the author's Songs of Zion, 1822; and next in his Original Hymns, 1853.

787. Stand up and bless the Lord.

Another Scriptural ode by James Montgomery; its earlier portion being undoubtedly based on Neh. ix. 5. The author aptly styles it an 'Exhortation to Praise and Thanksgiving.' It appeared in his *Christian Psalmist*, 1825.

788. To Thy temple I repair.

'A Sabbath Hymn,' suggested by Psalm lxxxiv. 10, written by James Montgomery, and published in Dr. Collyer's Hymns Partly Collected and Partly Original, 1812. The author afterwards revised ver. 5, and published the hymn in his Christian Psalmist, 1825, with the title, 'A Day in the Courts of the Lord.'

789. Praise the Lord, His glories show.

A version of Psalm cl., by Henry F. Lyte; appearing in his *Spirit of the Psalms*, 1834. It has been much altered; every verse has undergone some revision. And on the whole, perhaps, the changes are useful and acceptable.

790. We love the place, O God.

The first two verses are a version of Psalm xxvi. 8, by William Bullock, and appeared in his Songs of the Church, 1854. The last three, which enlarge and complete the range of thought in the hymn, were written by Sir Henry W. Baker, and included in Hymns Ancient and Modern, 1861. Line 4 of ver. 1 originally read: 'All other joy excels.'

791. Angel-voices ever singing.—Psa. cxlviii. 1, 2.

A hymn of unusual metre, of delightful rhythm, and with a pleasant difference in thought and expression from ordinary hymn-literature. Written by Rev. Francis Pott, 'For the Dedication of an Organ, or for a Meeting of Choirs.' It appeared in Hymns Fitted to the Order of Common Prayer, 1861.

792. The festal morn, my God, is come.

A translation, by James Merrick, of a Latin Paraphrase of Psalm exxii., and inserted in his Psalms Translated or Paraphrased in English Verse, 1765, containing 7 stanzas. He sought royal sanction for this publication, but unsuccessfully.

793. Hosanna to the Living Lord.—Mark xi. 9.

By Bishop Reginald Heber. It appeared in the *Christian Observer*, October, 1811; and altered in his *Hymns*, 1827. It is for the 'First Sunday in Advent.'

794. Lo! God is here; let us adore.—Gen. xxviii. 16, 17.

From Gerard Tersteegen's fine German hymn. The translation is by John Wesley, containing 6 verses, and was published in *Hymns and Sacred Poems*, 1739. It is a hymn that one would never grow weary in hearing sung in public worship. Dr. Coke and the Rev. B. Clough were on one occasion in London together. The Doctor said, 'My dear brother, I am dead to all but India.' Mr. Clough's mind was much impressed and he began to sing:—

'Gladly the toys of earth we leave,' &c.

The Doctor joined heartily in the noble song of self-dedication.

795. Ye servants of God, your Master proclaim.

By C. Wesley. 'To be sung in a Tumult.' It was published in their Hymns for Times of Trouble and Persecution, 1745. The second and third verses of the original hymn are omitted; and the fifth verse here is added from Wesley's Funeral Hymns, 1746.—Psa. xxxv. 18.

796. O worship the Lord in the beauty of holiness.

One of the choicest illustrations of beautiful poetry, of musical cadence, and of devout experience in the *Hymnal*. It is by John S. B. Monsell, and appeared in his *Hymns of Love and Praise*, 1863. It is based on Psalm xcvi., and has given an inspiring Christian conception to this grand Hebrew poem.

797. Saviour of them that trust in Thee.—Psa. cxviii. 15. Written in 1830, 'For Family Worship,' by Dean Alford. It is found in his *Poems and Poetical Fragments*, 1831.

798. In this glad hour, when children meet.—Psa. cxxviii. 6. An appropriate and beautiful hymn for family gatherings, by Henry Ware; appearing in the *Christian Disciple*, (U.S.A.), August 20, 1835.

799. Father of all, Thy care we bless.—Gen. xviii. 19.

By Dr. Philip Doddridge, entitled, 'God's Gracious Approbation of a Religious Care of Our Families.' It appeared in

his Hymns, 1755, and has undergone some considerable alterations and improvements.

800. Thousands, O Lord of hosts! this day.—Psa. xlii. 4.

By James Montgomery; in his Portfolio, 1835, and in his Original Hymns, 1853. Its title is: 'The Prisoner of the Lord: A Sabbath Meditation in a Sick Chamber.' May it often soothe many a weary, patient sufferer, and sweeten many a bitter cup of anxiety and sorrow.

801. When languor and disease invade.

This 'sweet,' bird-like melody, by Augustus M. Toplady, is taken from his hymn of 15 verses in the Gospel Magazine, Oct. 1796, with this note:—'This hymn was written for the late Countess of Huntingdon, at her request, when in illness, by the Rev. Mr. Toplady; and kindly given to the publisher as it originally stood, by the Rt. Hon. Lady Ann Erskine.' It had, however, formerly appeared in Lady Huntingdon's Hymn Book, 1780. Title, 'Psalm civ. 34. My meditation of Him shall be sweet.'

802. O Lord, another day is flown.—Heb. iv. 16.

An 'Evening Hymn for Family Worship,' by Henry K. White. It appeared first in Kirke White's *Poems*, edited by Southey, and afterwards in Dr. W. B. Collyer's *Hymns Partly Collected and Partly Original*, 1812.

803. Far from the world, O Lord, I flee.—Matth. vi. 6.

A hymn entitled 'Retirement,' by William Cowper; in Olney Hymns, 1779. One verse is omitted, but this does not diminish the value of the hymn. Mr. Thin, in his 'Notes' on the Presbyterian Hymnal, says, the piece 'was composed by the author in his "retirement" at Huntingdon, in 1765, on his recovery from his first and severest mental attack.' The celebrated William Wilberforce, in his later years contested York. The poll was open for fifteen days. He addressed meetings daily as a parliamentary candidate, but was singularly calm through it all. By paying special attention, one of his agents found him repeating to himself, day by day, this beautiful second verse:—

'The calm retreat, the silent shade, &c.

804. Still with Thee, O my God.—Exod. xxxiii. 14, 15.

By James D. Burns; in his *Evening Hymns*, 1857, with title, 'Still with Thee.' A prayer is attached to it, too lengthy to give *in extenso*. We quote a portion of the last paragraph: 'May the love of Christ hallow our daily duties and lighten

our daily cares. While diligent in business, may we be fervent in spirit, amidst our worldly employments lifting up our hearts to Thee, and seeking now to be as Thou wouldst have us to be at Thy coming. Be our God and Guide even unto death; in death, our comfort; and after death our everlasting portion and exceeding great reward. Hear and answer for the Redeemer's sake. Amen.'

805. In all my ways, O God.—Prov. iii. 6.

The 'Family Altar Erected,' by Benjamin Beddome; in his posthumous volume of *Hymns Adapted to Public Worship or Family Devotion*, 1818. The last line read originally:—'A nursery for Thee.'

806. Go when the morning shineth.—Matth. vi. 6.

By Jane Cross Simpson; in *The Edinburgh Literary Journal*, Feb. 26, 1831. The first 4 lines of ver. 4 were last, in the original form.

807. Peace be to this habitation.—1 Sam. xxv. 6.

Found in C. Wesley's Hymns and Sacred Poems, 1749, entitled, 'On Entering an House.' Two verses are omitted, and several alterations and reconstructions of the verses have taken place.

808. I and my house will serve the Lord.—Josh. xxiv. 15. A hymn of 6 verses by C. Wesley, and entitled, 'The Master's Hymn.' It is in *Hymns for the Use of Families*, 1767.

809. O righteous Father, Lord of all.—2 John 4.

By Hugh Bourne; in the Primitive Methodist Magazine, Jan. 1823, entitled, 'Family Hymn.' It also appeared in the Large Hymn Book for the Use of the Primitive Methodists, 1824.

810. My God, is any hour so sweet.—Acts iii. 1.

'The Hour of Prayer,' by Charlotte Elliott. It was published in her *Hours of Sorrow Cheered and Comforted*, 1836. It is a consolatory ode, beautifully adapted for its original purpose, as set forth in the title of Miss Elliott's book.

811. When quiet in my house I sit.

By C. Wesley; in Short Hymns on Select Passages, 1762. It was inspired by Deut. vi. 7: 'And thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up.' Every verse of the hymn has some happy thought, some helpful note, or some spiritual blessing.

812. And will the great eternal God.—1 Kings viii. 27.

Written 'On the Opening of a New Meeting-Place at Oakham,' by Dr. P. Doddridge; having as title, 'The Church, the birth-place of the Saints, and God's care for it: 'Psa. lxxxvii. 5. It appeared in his *Hymns*, 1755, and has been very useful in the dedication of Christian sanctuaries. It contained 6 verses. Line 4, ver. 1, orig. read,—

'Avow our temples for His own.'

813. Not here as to the prophet's eye.—Matth. xviii. 20.

'For the Opening of a Place of Worship,' written by James Montgomery. It is in his *Original Hymns*, 1853. The last verse is omitted, and changes have been made from the following originals:—

Ver. 2, lines 1, 2.—'So full of glory, truth, and grace,

That faith alone such light can see.'

Ver. 3, line 2.—'Is Christ beneath this roof revealed.'

Ver. 4, line 4.—'And hear and know the joyful sound.'

814. O Lord of hosts, whose glory fills.—Isa. lx. 13.

An original hymn by Rev. John M. Neale. It appeared in his *Hymns for the Young*, etc., 1844. Some slight and unimportant verbal alterations have been made.

815. Not heaven's wide range of hallowed space.

From the Wesleyan Magazine. It has sometimes been assigned to Charles Wesley, but there is no reasonable evidence of this. And Rev. G. Osborn, D.D., says, 'I don't believe C. W. is the author.' Moreover, it is not in the Poetical Works.—1 Kings viii. 27.

816. This stone to Thee in faith we lay.—1 Kings viii. 28. By James Montgomery; to be used 'On laying the Foundation Stone of a Place for Worship.' 'That place of worship was St. George's Church, Sheffield, the corner-stone of which was laid, July 9, 1821.' The hymn appeared in the Christian Psalmist, 1825. The first verse was recast for the American Methodist Episcopal Hymnal.

817. Behold Thy temple, God of grace.—2 Chron. vi. There appears no doubt that this hymn is Dr. Ray Palmer's; but it does not appear in the *Collection* of his *Hymns*, published in 1876, which, however, was not a complete work.

818. Dear Shepherd of Thy people, here.—Eph. vi. 23. Written by John Newton for the opening meeting at the 'Great House,' Olney, and entitled, 'On Opening a Place for

Social Prayer.' It is in *Olney Hymns*, 1779. The first verse is omitted, which commences,—

'O Lord, our languid souls inspire.'

819. O God, through countless worlds of light.

Composed by James D. Knowles to be sung at the dedication of a church, about 1835. It appeared in *The Psalmist*, (U.S.A.), 1843. The second verse is omitted.—1 Chron. xxix. 17.

820. Great is the Lord our God.

The first part of Dr. I. Watts' rendering of Psalm xlviii. Its title, in the author's *Psalms* (1719) is, 'The Church is the honour and safety of a nation.' Three verses are omitted, one of which refers, it is thought, to the destruction of the Spanish Armada, 1588.

821. Great King of glory, come.—Psa. cxliv. 12.

By Benjamin Francis. Title, 'On Opening a Place of Worship.' It appeared first in the author's Aleluia Neu Hymnau, etc, 1786, and then in Dr. Rippon's Selection of Hymns, 1787. It was 'sung on opening the Meeting House at Horsley, Gloucestershire, Sept. 18, 1774; and at the opening of the New Meeting House at Downend, near Bristol, Oct. 4, 1786.' Verses 1 and 2 are omitted.

822. Lord of the worlds above.

No finer or more appropriate hymn than this, by Dr. I. Watts, has ever been composed on this subject. But it also strikingly serves the larger purpose of opening public worship. It is a rendering of Psalm lxxxiv., and appeared in Watts' Psalms, 1719, containing 7 verses. Its title is, 'Longing for the House of God.'

823. Christ is our Corner-Stone.—1 Kings viii. 29.

A free translation of a part of *Urbs beata Hierusalem*; a celebrated Latin poem of eight three-lined stanzas, dating back to the eighth or ninth century. This part commencing,—'Angulare fundamentum,' was rendered into English by John Chandler, and published in *Hymns of the Primitive Church*, 1837. It is, without doubt, the most useful, popular, and spirited translation extant.

824. Thou, Who hast in Zion laid.—1 Cor. iii. 11.

Composed by Agnes Bulmer, whilst travelling in a coach, at the special desire of the late James Wood, Esq., of Manchester. It was used at the memorial stone-laying of Oxford Road and Ancoats Lane Wesleyan Chapels, Manchester, July 11, 1825. It was first printed on a bill in 1826, and inserted in the Wesleyan Hymn Book Supplement, 1830. Its title is, 'On Laying the Foundation of a Chapel.'

825. My soul, with sacred joy survey.—Isa. xliii. 5-7.

The author of this hymn is not known. It appeared in the London Missionary Society's Missionary Hymns, 1795, with the title, 'The Glory of the Latter Day.'

826. Great God, whose universal sway.

The first part of Dr. I. Watts' fine rendering of Psalm lxxii., entitled, 'The Kingdom of Christ.' It is found in his Psalms, 1719, and is a grand hymn on a noble theme.

827. Jesus shall reign where'er the sun.

The second part of Watts' rendering of Psalm lxxii., having as title, 'Christ's Kingdom among the Gentiles.' It is in his Psalms, 1719; two verses being here omitted. This grandly prophetic and prayerful missionary ode has become deservedly famous, and is associated with some remarkable incidents in the mission field.

828. Let God arise, and let His foes.—Psa. lxviii. 1-3.

This spirited hymn has in some cases been attributed to Martin Luther, but there is no evidence of this. The author is not known. It appeared in the London Missionary Society's Missionary Hymns, 1814.

829. Arm of the Lord, awake! awake!

A paraphrase on Isaiah li. 9-11, by C. Wesley; appearing in *Hymns and Sacred Poems*, 1739. It is from the last piece in that work which contains ten verses. The hymn has some alterations as well as omissions.

830. Go, messenger of peace and love.—Gal. vi. 9.

This hymn, by Alexander Balfour, is said to have appeared in a Leeds Hymn Book, 1822, but this we have not been able to verify. In the Baptist Psalms and Hymns it is dated, 1828, and contains 10 four-lined verses, being signed 'Balfour.' In the 1858 edition of the same work the ascription is 'Alexander Balfour.'

831. O heavenly Zion, rise and shine.

A free paraphrase of Ísaiah lx. 1-5, by William Sanders and Hugh Bourne; from Large Hymn Book for the Use of the Primitive Methodists, 1824.

832. O why should Israel's sons, once blest.—Rom. xi. 23.

By James Joyce; in the *Christian Observer*, 1809, and afterwards in the *Selwood Wreath*, 1841, edited by Charles Bayley. The first and third lines of verse 1 have been transposed; the third originally stood first.

833. Look from Thy sphere of endless day.—Luke xiv. 23. Written by William C. Bryant for a Home Missionary Society, in 1840. It appeared in Rev. Henry W. Beecher's *Plymouth Collection*, 1855.

834. Behold! the mountain of the Lord.—Isa. ii. 2-6.

This hymn appeared anonymously in the Scotch Paraphrases, 1745. Michael Bruce subsequently altered it and added the third verse; in which form it appeared in the Scottish Paraphrases, 1781. The assigning of the hymn to Bruce, as its author, is therefore erroneous.

835. The Lord will come, and not be slow.

This grand hymn is made up of verses taken from John Milton's versions of Psalms 82, 85, and 86, with some slight verbal alterations. These renderings were written in April, 1648, and 'are remarkable for their closeness to the original. In some verses there is not a word which is not found in the original.'

836. Light of the lonely pilgrim's heart.—Num. xxiv. 17. This hymn, by Sir Edward Denny, is of pleasing rhythm, and is almost radiant with a hopeful outlook. It came out in the author's *Millennial Hymns*, 1839; and its title is strikingly suggestive: 'The Heart watching for the Morning.'

837. Father, let Thy kingdom come.—Matth. vi. 10.

Written in 1859, by John Page Hopps, and is found in his *Hymn Book* of that date. It is an ardent prayer, but it silently leaves Jesus Christ, King of kings, out of His royal place in the Divine Kingdom.

838. See how great a flame aspires.

A pre-eminently useful hymn at Missionary Services, by C. Wesley. It is in *Hymns and Sacred Poems*, 1749, headed, 'After preaching to the Newcastle Colliers.' The first verses may have been prompted by the blast-furnaces around the district; the last two are a Christian exposition of 1 Kings xviii. 44, 45.

839. Lord of all power and might.—2 Thes. iii. 1.

By Rev. Hugh Stowell; written for the Jubilee of the

British and Foreign Bible Society, March 7, 1853, and afterwards inserted in his Selection of Hymns. Bishop Bickersteth speaks of it as, 'A hymn which must live—indeed, worthy of Athanasius or Luther.' Line 1, verse 2, originally read—

'On this high jubilee.'

840. Thou whose Almighty Word.—Gen. i. 1-3.

This hymn, by John Marriott, was written in 1813; but through his great modesty it lay in obscurity for twelve years. In 1825, his consent was obtained to insert it in the Family Visitor. It is founded on Gen. i. 3. Some slight changes of a verbal kind have been made.

841. Hills of the North, rejoice.

Written by C. E. Oakley, and published in *The Hymnal Companion*, 1870. The text is Psalm xcviii. 8, 9.

842. Blow ye the trumpet, blow.

By C. Wesley; in *Hymns for New Year's Day*, 1750. It is based on Lev. xxv. 8-13, and is a good soul-stirring hymn, being made more striking and suggestive by the 'Jubilee' refrain.

843. When shall that sound of gladness.—Isa. xi. 9.

A spirited missionary hymn, by James Edmeston; appearing in his *Fifty Missionary Hymns*, 1822. We have not been able to see the original, but we believe it is unaltered.

844. The universe is shaking.—Matth. vi. 10.

From the Primitive Methodist Hymn Book, 1853. But the author is unknown.

845. From Greenland's icy mountains.—Isa. lx. 21, 22.

This world-renowned hymn, by Bishop Heber, may be regarded as the best missionary lyric ever composed. It was written for use in Wrexham Church on Whit-Sunday, 1819, and afterwards published in the Evangelical Magazine, 1822. The story of its origin runs thus, as given by Mr. Thin:— 'Heber came on Saturday before Whit-Sunday, 1819, to the house of his father-in-law (Dr. Shipley), the vicar of Wrexham, to preach a sermon for the Missionary Society. As they sat conversing after dinner, the dean said to Heber, "Now, as you are a poet, suppose you write a hymn for the service to-morrow." Immediately he took the pen, and, having written the hymn, he read it to the dean, and said, "Will that do?" "Aye, and we will have it printed and put in the pews that the people may sing it to-morrow." It is right to say that there

are other, though not totally contradictory, versions of the story. The original MS. was exhibited, by the Welsh printer Kennedy, who first put the hymn in type, at the Great Exhibition of 1851. But the hymn has been helped considerably on its way to fame, by the admirable tune—'Missionary'—by Dr. Lowell Mason.

846. On the mountain's top appearing.

Composed by Thomas Kelly from Isaiah lii. 7, and appeared in Hymns on Various Passages of Scripture, 1804.

847. Hark! the song of Jubilee.—Rev. xix. 6.

A hymn of prophetic spirit, of triumphant tone, and of great poetic merit, by James Montgomery. It appeared in the Evangelical Magazine, July, 1818; and afterwards in the Christian Psalmist, 1825, with the title, 'Hallelujah.'

848. Speed Thy servants, Saviour, speed them.

'To be sung at the Ordination of Missionaries,' written by Thomas Kelly, and appeared in his Hymns, 1826. He took an earnest part in the formation of the London Missionary Society, for whose use he composed this hymn. It is very valuable and appropriate at valedictory services, when missionaries are leaving for their new and hazardous fields of labour.—Matth. xxviii. 20.

849. O'er the gloomy hills of darkness.—Psa. ii. 8.

By William Williams; and appeared in his Gloria in Excelsis; or, Hymns of Praise to God and the Lamb: Carmarthen, 1772. The original has seven stanzas; and the four here have undergone much alteration. The originals read,—

Ver. 1, line 1.—'O'er those gloomy,' etc.

Ver. 1, line 3.—'All the promises do travel.' Ver. 1, line 4.—' On a glorious Day of Grace.' Ver. 2, line 7.—' Word resound,' etc.

Ver. 3, line 2.—' Let them have the glorious light.'

Ver. 3, line 4.—' May the morning,' etc. Ver. 4, line 1.—' Fly abroad, eternal Gospel!'

Ver. 4, line 3.—'May Thy eternal, wide dominion.' Ver. 4, line 6.— 'Sway th' enlightened world around.'

'On one occasion Mr. Williams stayed for the night near the Prescelly Hills. Rising early next morning, he saw the whole range lying dark and frowning under the mist; but in the east the dawn was breaking, and the sky brightening with the promise of a new day—a picture which he has introduced into this well-known hymn.'

850. Home, kindred, friends, and country—these.

A pathetic song by James Montgomery, to be used in bidding 'Farewell to a Missionary.' It first appeared in his *Poet's Portfolio*, 1835; and afterwards in his *Original Hymns*, 1853.—Luke v. 11.

851. There was a time when children sang.—Matth. xxi. 15. A delightful children's hymn, by Thomas R. Taylor. It is found in his *Remains* and *Memoir*, 1836.

852. What are those soul-reviving strains?—Matth. xxi. 15. This hymn has been mistakenly attributed to James Montgomery. It is without a name, in *Primitive Methodist Hymn Book*, 1853; in *Pratt's Collection*; in *Congregational Hymn Book*, 1836; and in the *Methodist Episcopal Hymn Book*. The fourth verse is omitted.

853. With heart and soul, with mind and might.

'For a Sunday-school Meeting at Whitsuntide,' by James Montgomery; in his *Original Hymns*, 1853. It has slight variations in verses one and six.—Psa. cxlviii. 12-13.

854. Hosanna! raise the pealing anthem.—Matth. xxi. 15. Writing in 1833, by Rev. William H. Havergal, for the Sunday-school Anniversary. It appeared in Metrical Psalms and Hymns for Singing in Churches, 1849. Mrs. Crane says, 'her father led the child-singers in Astley Church with his singularly sweet and penetrating voice, accompanying on his seraphine.' She speaks of this hymn as 'a song of spiritual and inspiriting praise.'

855. By cool Siloam's shady rill.—Song of Songs ii. 1.

From the gifted mind of Bishop Heber; appearing in the *Christian Observer*, April, 1812, as a hymn of five verses, beginning,

'By cool Siloam's shady fountain.'

It was afterwards altered, a verse added, and inserted in his *Posthumous Hymns*, 1827, with the title, 'The Sanctified Child.' In its very nature it is attractive, and ought to rank high among children's hymns.

856. Blest is the man whose heart expands.—Prov. xxii. 6. This is another valuable Sunday-school hymn, but more useful for parents and teachers than for children. It was written by Joseph Straphan, and was published in Dr. Rippon's Selection of Hymns, 1787, with the title, 'Sunday-school.' The

second verse is here omitted, and verses 4 and 2 have been transposed. Several verbal changes have also been made.

857. Hast Thou bidden, gracious Lord.—Eph. vi. 4.

Henry Downton has here written a choice and useful, though quite unartistic, school melody. It is a consecration prayer-hymn for the teachers' work and for the children's lives. It appeared in his *Hymns and Verses*, 1873.

858. God of mercy, throned on high.—Jer. iii. 4.

A simple and devout children's prayer, by Henry Neele; in his Literary Remains, 1828. The hymn has passed through many changes—alterations in all the verses, too numerous to indicate here. The fifth verse did not appear in the Remains, but found a place in Rev. Edward Bickersteth's Christian Psalmody, 1833.

859. Shepherd of tender youth.—Isa. xl. 11.

The most ancient Christian hymn extant—the Greek original being by Clement of Alexandria, composed about A.D., 200. Dr. P. Schaff speaks of it, in his *Christ in Song*, as a 'sublime but somewhat turgid song of praise to Christ.' It was thus freely translated by Dr. Henry M. Dexter, in 1846, for the choir of his own church; and appeared in the *Boston Congregationalist*, (U.S.) Dec. 21, 1849, entitled, 'Hymn of the Saviour Christ.' It is a sweet poem, rich in lovely and helpful images of Jesus Christ.

860. Father, Son, and Holy Ghost.—Acts ii. 39.

From a German hymn, by Karl August Döring, originally written as a song for the candidates for confirmation. It was afterwards remodelled for congregational purposes, and appeared in the Nassau Hymn Book. The late Rev. John Curwen, on a visit there, was struck with the hymn, and after returning requested Mr. James S. Stallybrass to translate it; in which form it appeared in the Sol-Fa Reporter, vol. iv., No. 74.

861. Hosanna! loud hosanna!—Matth. xxi. 15.

By Miss Jeanette Threlfall, as a Whitsuntide Hymn for *Home Words*, 1868. Miss F. R. Havergal said, in 1881, that it 'has become in the fullest sense "a standard hymn." It is one of the brightest and most graceful hymns for the little ones that can adorn any collection.' It is also found in the gifted author's *Sunshine and Shadow*, 1872.

862. When, His salvation bringing.—Matth. xxi. 15. By John King; appearing in The Psalmist; A Selection of

Psalms and Hymns for Divine Worship, by Revs. H. and J. Gwyther, 1830. The original had a chorus: 'Hosanna to Jesus,' etc.

863. Come, praise your Lord and Saviour.—Psa. cv. 1, 2. This Sabbath scholars' anniversary song, by Bishop W. W. How, appeared in Curwen's New Child's Own Hymn Book, 1874, and is held in considerable favour.

864. Around the throne of God in heaven.—Rev. vii. 13.

One of the sweetest and most treasured school melodies of our early years; written by Anne Shepherd, and published in Hymns Adapted to the Comprehension of Young Persons, 1843.

865. Gracious Saviour, Gentle Shepherd.—John x. 14.

Three hymns appeared in Jane E. Leeson's Hymns and Scenes of Childhood, 1842, beginning severally,—

'Shepherd, in Thy bosom folded.'

'Loving Shepherd of Thy sheep.'

'Infant sorrow, infant weakness.'

This hymn is made up from these, with some alterations and additions by John Keble. It appeared in the Salisbury Hymn Book, 1857. It has sometimes been mistakenly ascribed to Rev. Jonathan Whittemore, Baptist minister, in consequence of it appearing in his Supplement to All Hymn Books, 1860.

866. Heavenly Father, send Thy blessing.—2 Cor. vi. 16. A kindly and reverent prayer for the little ones, by Rev.

C. Wordsworth; and published in his Holy Year, 3rd ed., 1863.

867. Come, Father, Son, and Holy Ghost.—Prov. xxii. 6. Written by C. Wesley, and used 'At the Opening of a School in Kingswood.' It is found in *Hymns for Children*, 1763, consisting of 6 verses. The hymn gives a true estimate of a right education; the moral and spiritual must ever be linked with and must sanctify the intellectual. Any attempt at total divorcement cannot be other than pernicious.

868. Father of mercies! God of love!—Psa. ciii. 4.

The first of a series of hymns for the New Year, written by Samuel Medley, and appeared in his *Hymns for Public Worship and Private Devotion*, 1789.

869. Break, new-born Year, on glad eyes break.

An inspiriting and cheerful New Year's ode, by Thomas H. Gill; found in his Golden Chain of Praise, 1869.—Heb. i. 11, 12.

870. Come, let us join our friends above.—Eph. iii. 15. A hymn of solemn but jubilant thought, by C. Wesley. It

appeared in Funeral Hymns, sec. series, 1759, having 10 verses, several alterations being made. The author died, March 29, 1788. 'It was found,' says Mr. Telford, 'by a careful comparison of time, that as he joined the host above, John Wesley and his congregation, in Shropshire, were singing his brother's funeral hymn.'

871. God of our life! Thy various praise.—Psa. lxv. 11.

'A Hymn for New Year's Day,' by Ottiwell Heginbotham; inserted in the *Protestant Dissenters' Magazine*, Dec., 1794.

872. Sing to the Great Jehovah's praise!—Psa. lxvi. 2.

A grateful recognition of an infinitely wise and loving Providence, and a filial confidence therein, by C. Wesley. It is found among his *Hymns For New Year's Day*, 1750.

873. Join, all ye ransomed sons of grace.—Isa. xxxv. 10.

'Hymn for the Watch-night,' by C. Wesley; in Hymns and Sacred Poems, 1749. Verse 4 is omitted here.

874. Are there no years in heaven?—Rev. x. 6.

No information can be gathered respecting this hymn, which is attributed to 'Sator.' It is probably taken from some periodical. It appeared anonymously in the P.M.S.S. Hymn Book, 1879. It was there, in 1882, set to an anonymous tune called 'Sator.' Hence, it would seem that in copying the hymn from the above work, the committee have mistakenly appended to it the name of the tune.

875. For Thy mercy and Thy grace.—Deut. ii. 7.

Another of Henry Downton's truly poetic songs. It is for 'New Year's Eve;' and was published in the *Church of England Magazine*, 1843, with 7 verses. It has some changes.

876. God of truth and power and grace.—Psa. cxvi. 12-14.

By C. Wesley; to be used at the Renewal of Covenant. The original has 10 verses, and was published as a Tract, without name or date, probably about 1745. It is in Wesley's Works, Vol. 8.

877. Come, let us anew.—2 Tim. iv. 7, 8.

By C. Wesley; among his Hymns For New Year's Day, 1750. This hymn 'is a lively composition, admirably adapted by its appropriate and weighty sentiments for the solemn service for which it is used. There is a peculiarity about the long and short syllables which gives ease to the rapid flow of the words, and testifies with what facility even difficult metres were composed by the author.'—Stevenson. Mr. Thomas Tip-

lady, converted among the Primitive Methodists in Sunderland in 1823, was elected a permanent member of the Conference in 1883. While in Sunderland in July, 1885, after many years' residence in London, he was visited by a dear old friend—Mr. D. Holsgrove. When parting, outside the door of the house, they were wondering if they should ever meet again in this world. With much energy they struck up this grand hymn,—'Come, let us anew,' etc. While singing, the little children gathered round and gazed on a memorable sight: two aged pilgrims, with clasped hands, hoary hairs, tearful eyes, and joyful hearts, nearing Zion's Gates with songs!

'O that each in the day, Of His coming may say,' etc.

After attending divine service that evening, in Tatham Street chapel, he was called to visit an old friend, and while there 'God took him:' he 'entered into eternal joy.'

878. Come, let us anew.—Phil. iii. 14.

'On a Journey,' by C. Wesley; and is found in *Hymns and Sacred Poems*, 1749. Various changes have occurred to this hymn. 'Wesley wrote quite a number of hymns in this metre,' says Nutter. 'They were very popular with the early Methodists, but long since went out of fashion.'

879. Ye virgin souls, arise.

Founded on Matth. xxv. 1-13, by C. Wesley. It is among the 'Hymns for the Watch-night,' in Hymns and Sacred Poems, 1749, containing 7 verses.

880. The Lord of earth and sky.

A fine paraphrase of the Parable of the Barren Fig Tree: Luke xiii. 7; by C. Wesley. It is 'For New Year's Day,' and is included in *Hymns and Sacred Poems*, 1749.

881. Swift as an eagle's flight.—Psa. cvii. 30.

This hymn, by William Howse Groser, was written for and appeared in the Sunday Scholars' Hymn Book (S.S. Union, Old Bailey), 1861, but without date.

882. Father, let me dedicate.—1 Pet. iv. 11.

By Lawrence Tuttiett; in the enlarged edition of Morrell and How's Psalms and Hymns, 1858. It afterwards appeared in the author's Germs of Thought on Sunday Special Services, 1864. Title, 'New Year's Day Hymn.'

883. Another year is dawning.—Psa. xc. 12.

By Frances R. Havergal; written in 1874, with the title,

'Another year.' It appeared in New Year's Verses, and in her Poetical Works, 1884.

884. While, with ceaseless course, the sun.—Job x. 20.

This serious hymn, with the suggestive title, 'Time how swift!' was written by John Newton, as a 'New Year's hymn,' and was included in *Olney Hymns*, 1779.

885. Across the sky the shades of night.—Psa. cxxxiv. 2, 3. This ode, pitched in a minor key, by James Hamilton, is thoughtful and consolatory, looking as it does at both the past and the future in the light of a gracious providence. It appeared in the Church of England Hymn Book, 1882, edited by Rev. Godfrey Thring. Its title is 'New Year's Eve.'

886. How many pass this solemn night.—Matth. xxvi. 40.

By C. Wesley; in *Hymns and Sacred Poems*, 1742, with title, 'A Midnight Hymn.' The first verse is much altered, and the fourth is omitted.

887. O God! how often hath Thine ear.—Psa. xxii. 25.

William M. Bunting said of this piece, 'I wrote the hymn out of the fulness of personal feeling while yet a youth at school (fifteen years of age); and I was so ashamed of it as a literary production, that I could not yield it up to my father for publication in the *Magazine* under my recognized sobriquet —Alec—but disguised the authorship under the apologetic signature—"Juvenis." So it appeared in the *Methodist Magazine*, Jan., 1824.

888. Wisdom ascribe, and might, and praise.—Deut. xxxii. 3. This serious hymn appeared in a penny pamphlet entitled Hymns for New Year's Day, by C. Wesley, 1750. It had six verses.

889. Behold, the Bridegroom cometh in the middle of the

night.

By Gerard Moultrie; in his Hymns and Sacred Lyrics for the Seasons and Saint Days of the Church, 1867. It is found among the 'Advent Hymns' and is entitled, 'Midnight Hymn of the Eastern Church.' In his preface the author says, 'Each translation is acknowledged as such under the title, and in the contents.' This hymn is not so noted, but it is generally regarded as a translation.—Matt. xxv. 1-13.

890. Great God, as seasons disappear.—Isa. ix. 3.

By Edmund Butcher; in his Sermons, to which are Subjoined Suitable Hymns, 3 vols., 1798. It was originally used after a

sermon, entitled, 'Harvest Reflections,' Jer. viii. 20. One verse is omitted and others are much altered.

891. Eternal Source of every joy.

In Dr. P. Doddridge's *Hymns*, 1755, entitled, 'The Year Crowned with Divine Goodness,' Psalm lxv. 11. There are seven verses in the original hymn.

892. We lift our eyes, our hands, to Thee.—Gen. viii. 22.

A hymn 'For a Wet Harvest Season,' by James Montgomery. It appeared in the author's Original Hymns, 1853.

893. Our hearts and voices let us raise.—Isa. ix. 3.

By Rev. C. Wordsworth; published in his Holy Year; or, Hymns for Sundays and Holydays, 1862.

894. Fountain of mercy, God of love.—Gen. viii. 22.

A 'Harvest Hymn,' by Alice Flowerdew, which appeared in her *Poems on Moral and Religious Subjects*, 1811. Ver. 3, line 3 in the original reads, 'Refulgent suns to shine;' a preferable reading, both for its thought, and for choral purposes.

895. Praise, O praise our God and King.

By Sir Henry Baker; in Hymns Ancient and Modern, 1861. The refrain is from John Milton's version of Psalm exxxvi. with some verbal changes. 'An excellent harvest thanksgiving hymn.'

896. The God of harvest praise.—Isa. ix. 3.

A 'Thanksgiving for Harvest,' written in 1840, by James Montgomery. It is in his *Original Hymns*, 1853; taken from a hymn of seven stanzas. It has a number of variations.

897. Sing to the Lord of harvest.—Psa. lxv. 11-13.

John S. B. Monsell's; in his Hymns of Love and Praise, enlarged edition, 1866; and in his Parish Magazine, 1873.

898. We plough the fields and scatter.—Psa. lxv. 10.

From Matthias Claudius' German hymn, written in 1782, and appeared in a story written by Claudius for *The Wandsbeck Messenger*. It was translated by Miss Jane M. Campbell and Charles S. Bere, and published in Rev. C. S. Bere's *Garland of Songs*, 1861. The original hymn is very popular in North Germany, and the translation has been equally so in this country. It is a 'Thanksgiving for the Harvest.'

899. Full of providential love.

Charles Wesley's rendering of Psalm lxv. The original

piece commences,-

'Praise, O God, attends on Thee.'

The hymn is in *The Poetical Works of John and Charles Wesley*, collected and arranged by Rev. George Osborn, D.D., 1870.

900. Praise to God, immortal praise.—Psa. lxv. 13.

The first three verses come, with some variations, from a hymn of nine four-lined verses by Miss Aiken, (afterwards Mrs. A. L. Barbauld), which appears in her *Poems*, London, 1773. The fourth verse, except the refrain, is from another source.

901. Come, ye thankful people, come.—Psa. cxxvi. 6.

A grateful song for 'After Harvest,' by Dean Alford. It is in his *Psalms and Hymns*, 1844. It was afterwards altered and appeared in his *Year of Praise*, 1867. One of the most justly admired of Festival hymns.

902. To Thee, O Lord, our hearts we raise.—Psa. lxv. 12. By William C. Dix. It was published in *Hymns Fitted to the Order of Common Prayer*, 1861. It has several variations.

903. Lord of the harvest, Thee we hail.—Psa. civ. 28.

A harvest and thanksgiving hymn by John H. Gurney. It was inserted, a considerable time after being written, in his Psalms and Hymns for Public Worship, 1851.

904. Great Giver of all good, to Thee again.—Psa. lxv.

Composed by Samuel C. Clarke, at Bude, Cornwall, 1863. The copyright was given to Mr. Barnby, who published it, with music, which he set to it, in the *Musical Times*, 1863. Its title is, 'Harvest-Tide Thanksgiving.' It is a most excellent and thoughtful hymn, and well-deserving of frequent use.

905. To realms beyond the sounding sea.—Ezek. xi. 16.

Written by Henry Mayo Gunn, expressly for insertion in the Congregational Hymn Book of 1859.

906. Lord Jesus, let Thy watchful care.

A hymn for emigrants by Edward Swaine. The thought and prayer are inspired by Acts xx. 32. The hymn was composed by the desire of the editorial staff that had in hand the *New Congregational Hymn Book*, 1859.

907. O God of love, O King of peace.—Psa. xlvi. 9.

Would God that this was the universal prayer of great statesmen! then would Christ's kingdom spread indeed. Sir Henry W. Baker wrote it with this inscription: 'The Lord shall give His people the blessing of peace.' It may be found in Hymns Ancient and Modern, 1861.

908. Lord, while for all mankind we pray.—1 Kings viii. 52. 'Prayer for our Country,' by John Reynall Wreford. It was composed during the period of the Queen's coronation, and was printed in Beard's *Hymns for Public Worship*, 1837. It is a truly patriotic hymn, and may be appropriately used by the people of other lands.

909. O Lord, our fathers oft have told.

The first part of Tate and Brady's rendering of Psalm xliv., and is found in the New Version of the Psalms of David, 1696.

910. God save our gracious Queen.—1 Sam. x. 24.

The origin of the words and music of the 'National Anthem' is somewhat doubtful. The hymn is found, with the music, as early as 1742 or 43 in the Harmonica Anglicana; and in the Gentleman's Magazine for Oct. 1745, where it is 'A Song for Two Voices.' Various stories exist as to its authorship. It has been assigned to John Bull, Mus. Doc. A Latin origin has been claimed for it, and it is said to have been thus chanted in James II.'s Roman Catholic Chapel. But the only reliable supposition is that Henry Carey (1685-1743) is the author of the ode. It was sung by him as his own composition (words and music) at a public banquet, in 1740, to celebrate the taking of Portobello, by Admiral Vernon, Nov. 20, The question is ably discussed in Grove's Dictionary of Music, and in other similar works. This hymn has really become international: Prussia, Hanover, Brunswick, Saxony, Weimar, Sweden, make use of it. It is a melody rather than an anthem; and Beethoven, who introduced it into his 'Battle Symphony,' said, 'I must show the English a little what a blessing they have in "God save the King."' It would have had a universal welcome in the Hymnal, but for the anti-Christian sentiment of the second verse; as it is, not a few desire earnestly its absence. The whole theme of the Gospel of Jesus Christ is 'peace and good-will to men,' and not their slaughter and destruction. Words like the second verse are not likely to be kept within the moral bounds of legitimate defence. Two nations at deadly and savage war may be singing these terrible words at the same time. And right or wrong, England would sing them.

911. God bless our native land.—Psa. lxxvi.

A rendering of a German hymn, made by Rev. Charles T.

Brooks, about the year 1834. It underwent some alterations afterwards at the hands of Rev. John S. Dwight, and then became somewhat popular. Full information is to be found in Singers and Songs of the Liberal Faith, U.S.A.

912. Great King of nations, hear our prayer.—Psa. xx.

By John H. Gurney; for a 'Fast Day; or, Time of Public Calamity.' It is in his *Psalms and Hymns*, Lutterworth, 1838.

913. Dread Jehovah! God of nations!—Psa. lxxxii. 8.

This excellent and impressive hymn of 6 verses appeared in *The Christian Observer*, 1804, signed 'C. F.' Nothing more is known of the authorship. Ver. 2, line 2, orig. read,—

'In Thy holy place we bend.'

914. Rejoice to-day with one accord.

A 'Thanksgiving,' by Sir Henry W. Baker. It is founded upon, 'O praise the Lord, laud ye the name of the Lord; praise it, O ye servants of the Lord.' Psalm xcviii. It appeared in *Hymns Ancient and Modern*, 1861.

915. Hail! blessèd communion of love.—1 John i. 7.

By Edward Swaine; in New Congregational Hymn Book, 1859. Headed, 'The Colonies.'

916. Lord of the wide extended main.—Psa. lxxvii. 19.

'A hymn to be sung at sea,' consisting of 10 verses, in Hymns and Sacred Poems, 1740, by C. Wesley. The hymn appears to have been composed for the Rev. George Whitefield, when preparing for a voyage to America.

917. Lord of the sea! afar from land.—Psa. lxv. 5.

Written July 23, 1874, by George T. Coster, and came out in *The Christian World Magazine*, July, 1876, and afterwards in the author's *Poems and Hymns*, 1883.

918. The billows swell, the winds are high.—Mark iv. 37-39. An unpretentious piece, originally of 5 verses, by William Cowper; entitled 'Temptation.' It appeared in *Olney Hymns*, 1779.

919. While lone upon the furious waves.—Psa. cvii. 23-32.

'The Traveller's Hymn,' by Rev. Ebenezer E. Jenkins. It appropriately belongs to an author who has travelled round the world to promote the great missionary work.' It was included in the Supplement to Wesley's Hymns, 1876.

920. How are Thy servants blest, O Lord.—Psa. cvii. 30.

From a poem of ten verses by Joseph Addison; in the Spectator, Sept. 20, 1712. This hymn consists of the first two

and last four verses; and all except the first have been altered. It is an ode of fine sentiment, devout thought, and choice language. 'The late Dr. Kirk, of Boston, and his companions, travelling in Syria during the sickly season of 1857, made this hymn a part of their regular devotions.'—Duffield.

921. Thou, Lord, hast blest my going out.—Deut. xxviii. 6. To be sung 'After a Journey.' Written by C. Wesley, and found in *Hymns and Sacred Poems*, 1740.

922. On the waters dark and drear.—John vi. 19.

By William C. Dix; in the Hymn Book (1861) used at St. Raphael's Church, Bristol.

923. Lord, whom winds and seas obey.—Psa. xl. 11, 12.

C. Wesley's; in the Supplement to Wesley's Hymns, 1830. 'The MS. of this hymn is in the College Library at Richmond.'

924. Tossed upon life's raging billow.—Matth. viii. 26.

By George W. Bethune, and is considered the author's first composition; written whilst on a voyage to the West Indies for the sake of his health, in 1825. It is in his Lays of Love and Faith, 1847.

925. Fierce raged the tempest o'er the deep.

An expressive paraphrase of Mark iv. 37-39, by Godfrey Thring; in Morrell and How's *Psalms and Hymns*, enlarged ed., 1858.

926. Eternal Father, strong to save.—Psa. lxxxix. 9.

By William Whiting; in Hymns Ancient and Modern, 1861. It was amended for the New Appendix to Psalms and Hymns for Public Worship, 1869. It has also been widely circulated, in a separate form, at sea-side resorts, and has also been used extensively in Christian homes, when loved ones have been absent at sea. It has been much aided in its usefulness and popularity by its own admirable tune 'Melita.'

927. Great Ruler of the land and sea.—Psa. lxv. 7.

'The Sailor's Litany,' by Horatius Bonar. It is included in his Hymns of the Nativity and other Pieces, 1878. The original has 8 verses.

928. All praise to the Lord, Who rules with a word.

'Thanksgiving for Deliverance from Shipwreck,' by C. Wesley. In *Hymns and Sacred Poems*, 1749. The last verse is omitted. This striking song was probably penned after a terrible storm at sea and deliverance therefrom, when returning from America in 1736. A lengthy passage is found in

Charles Wesley's Journal respecting the storm, dated, Thursday, Oct. 28.—Psa. cvii. 23-32.

929. When through the torn sail the wild tempest is

streaming.

By Bishop Heber; in his *Hymns*, 1827, for the 'Fourth Sunday After Epiphany.' It is founded on Matth. viii. 23-26. Some alterations have taken place in the hymn.

930. Thou sovereign Lord of earth and skies.

By Thomas Scott. It was published in his Lyric Poems, Devotional and Moral, 1773, with the title, 'Going to a New Habitation.' 'He blesseth the habitation of the righteous.' Prov. iii. 33. Ver. 1, line 1, originally read,—

'Almighty Lord of earth and skies.'

931. Since Jesus freely did appear.—John ii. 11.

A wedding hymn, by John Berridge, which appeared in the Gospel Magazine, Aug., 1775: and afterwards in the author's Sion's Songs or Hymns, 1785.

932. We join to crave, with wishes kind.—Gen. xxiv. 60.

A pure, sweet hymn for holy wedlock, by William Gaskell. It was inserted in Beard's *Hymns for Public and Private Worship*, 1837. Its title is, 'For a Marriage.' Two alterations have been made in the form of expression.

933. How welcome was the call.

One of the best sacred odes of Sir H. W. Baker; based on John ii. 2—'And Jesus also was bidden, and His disciples, to the marriage.' It appeared in *Hymns Ancient and Modern*, 1861.

934. When on her Maker's bosom.—John ii. 11.

By Bishop Heber. It is in his Hymns, 1827, for the 'Second Sunday after Epiphany.'

935. The voice that breathed o'er Eden.—Gen. i. 28.

Written July 12, 1857, by John Keble for the Salisbury Hymn Book, published same year. It is headed, 'Holy Matrimony. To be sung at the commencement of the service.' 'It is indeed the noblest hymn we possess,' says Rev. J. King, 'for the celebration of wedlock, and for comprehensiveness cannot be surpassed, stretching back as it does to the union of our first parents, and reaching forward to the marriage supper of the Lamb.' Keble undoubtedly hastened his own decease by his assiduous and tender care over his afflicted wife; and so his death preceded hers by six weeks.

936. O Love Divine and golden.—Song of Songs viii. 6, 7. A worthy hymn for a marriage occasion by John S. B. Monsell; and is in his *Hymns of Love and Praise*, second ed., 1864. Its title is 'Holy Matrimony.'

937. Saviour, let Thy sanction rest.—John ii. 11.

Written by Thomas Raffles, 'On the marriage of the Rev. J. F. Guenett,' Nov. 3, 1852. It has 6 verses in the author's Hymns, 1853.

938. Awake, my soul, and with the sun.—Psa. v. 3.

These morning hymns fitly commence with this glorious poem of good Bishop Thomas Ken. It was printed in the Manual of Prayers for the Use of the Scholars at Winchester College, 1695. The text here given is as it was amended by the author in 1709. 'The hymn was a favourite with Ken, and he was in the habit, it is said, of singing it in the early morning before dressing.' Speaking of the doxology, James Montgomery says, 'It is a masterpiece at once of amplification and compression: amplification on the burthen, "Praise God," repeated in each line; compression, by exhibiting God as the object of praise in every view in which we can imagine praise due to Him: praise for all His blessings, yea, for all blessings, none coming from any other source; praise by every creature, specifically invoked, "here below," and in "heaven above;" praise to Him in each of the characters wherein He has revealed Himself in His word—Father, Son, and Holy Ghost.'

939. Now that the daylight fills the sky.—Psa. v. 3.

From an ancient Latin hymn, translated by Dr. J. M. Neale, and appeared in *Hymns Ancient and Modern*, 1861, with the text: 'Early in the morning will I direct my prayer unto Thee.' The original is doubtful; J. H. Newman assigns it to Ambrose, of Milan, and S. W. Duffield to Gregory the Great. It is said to have been chanted on the occasion of William the Conqueror's death, in 1087; and was written as early as the fifth century.

940. Forth in Thy name, O Lord, I go.—Psa. lxxi. 16.

By C. Wesley; a thoughtful and an excellent prayer with which to begin the day's duties and experiences. It is fitly entitled, 'Before Work;' and may be found containing eight verses in *Hymns and Sacred Poems*, 1749.

941. O timely happy, timely wise.—Lam. iii. 22, 23. Composed Sept. 20, 1822, by John Keble. It is the first in

his Christian Year, 1827, entitled, 'Morning.' The poem there opens,—

'Hues of the rich unfolding morn;'

and consists of 16 stanzas. It has often been a helpful ode. Mrs. Elizabeth Prentiss once wrote (Aug. 25, 1840), 'I am beginning to feel that I have enough to do without looking out for a great wide place in which to work, and to appreciate the simple lines:—

"The trivial round, the common task, Will furnish all we ought to ask," etc.'

942. Lord! in the morning Thou shalt hear.

'A Psalm for the Lord's Day Morning,' of 8 verses, by Dr. I. Watts. It is a rendering of Psalm v., and appeared in the author's *Psalms*, 1719.

943. Jesus, Sun of righteousness.—Psa. v. 3.

From Christian K. von Rosenmoth's German hymn. Translated by Miss Jane Borthwick, and is found in her *Hymns From the Land of Luther*, 1854. 'It is,' says Bishop Bickersteth, 'one of peculiar beauty for early morning prayer.'

944. Christ, whose glory fills the skies.—Luke i. 78, 79.

This hymn, by some strange literary perversity, has sometimes been assigned to Toplady; but having been written in the year of his birth by C. Wesley, the question need not be argued. James Montgomery speaks of it as 'One of C. Wesley's loveliest progeny.' It appeared in *Hymns and Sacred Poems*, 1740, entitled, 'A Morning Hymn.'

945. All praise to Thee, my God, this night.—Psa. iv. 8.

This celebrated and universally admired hymn, by Bishop Thomas Ken, was published in the Winchester College Manual of Prayers, 1695, for the use of the scholars. But this and the 'Morning Hymn' undoubtedly existed earlier than this date; for in a previous edition of the Manual the boys are enjoined to 'Be sure to sing the Morning and Evening Hymns in your chamber devoutly.' Major Crawford found it in Playford's Harmona Sacra, Vol. II. 1693, set to music by Jeremiah Clarke. In an early edition of this hymn the first line read,—
'Glory to Thee, my God, this night,'

and lines 3, 4, of verse 3, stood,—

'Teach me to die, so that I may Triumphing rise at the last day.'

The original hymn contains 12 verses, including the doxology.

946. We came at early morn to sing.—Psa. lv. 17.

An anonymous hymn, which appeared in Briggs' Unitarian Collection of Hymns, (U.S.), 1833.

947. Sun of my soul, Thou Saviour dear.

Written by John Keble, Nov. 25, 1820, and printed in his *Christian Year*, 1827, as a meditation on Luke xxiv. 29. It contains 14 verses; the first commencing,—

'Tis gone, that bright and orbed blaze.'

The first verse of our hymn stands third in the poem; and the other five verses are variously selected and transpositioned. The verses are otherwise unaltered. The hymn loses its natural and beautiful opening by the omission of verses 1 and 2; still these six verses were the author's selection, as a hymn, for the Salisbury Hymn Book, 1857. N.B.— The Christian Year is a most valuable Vade Mecum, and may be a great help in the culture of spiritual life.

948. Thus far the Lord has led me on.

A rather sombre 'Song of degrees,' by Dr. I. Watts; entitled, 'An Evening Hymn,' and seems to be inspired by Psalms iv., viii., iii. 5, 6, and cxliii. 8. It is in Watts' Hymns, 1709.

949. The twilight falls, the night is near.—Luke xxiv. 29.

This hymn is anon. in Cheever's Book of American Sacred Poetry, 1831, and in the Congregational Book of Praise, (U.S.), 1868. It was also inserted in The Shadow of the Rock, New York, 1869; an English edition has since been edited by Bishop Bickersteth.

950. The sun is sinking fast.—Psa. cxli. 2.

A translation, by Rev. Edward Caswall; in his Masque of Mary and Other Poems, 1858. The Latin original is lost; and a reward has been offered, though in vain, for its recovery. Ver. 2, line 2, originally read, 'His head inclined.'

951. Now the day is over.—Psa. cxxxix. 11.

Composed in the year 1865, by Rev. S. Baring-Gould, and printed on a card for the children at Horbury Bridge School. It appeared the same year in *The Church Times*, and afterwards in *Hymns Ancient and Modern*. The original has been altered from—

Ver. 2, line 2.—'Stars begin to peep.' Ver. 4, line 4.—'On the deep blue sea.'

952. Father of love and power.—2 Sam. vii. 29.

One of George Rawson's devout and excellent pieces, in

Psalms, Hymns, etc., 1853, known as the Leeds Hymn Book. It appears also in his Songs of Spiritual Thought (R. T. Society), where he has completely altered the final verse.

953. When evening shadows gather.—Psa. iv. 8.

By James Frederick Swift. The hymn appears in the author's Hymns for Home and Sacred Festivals, 1875, and in Rev. Godfrey Thring's Church of England Hymn Book, 1882. The hymn was first produced at the Wesleyan Choral Festival, St. George's Hall, Liverpool, in 1874, Mr. Swift conducting, and made a great impression on the vast audience, many being in tears. 'I have not found,' said Mr. Thring, 'a more beautiful evening hymn.'

954. The day is past and over.—Psa. lxxiv. 16.

From a Greek hymn, by Anatolius, patriarch of Constantinople. The translation is by Dr. John M. Neale, who published it in his Hymns of the Eastern Church, 1862. Dr. Neale says of it, 'This little hymn, which, I believe, is not used in the public service of the Church, is a great favourite in the Greek Isles. . . . It is to the scattered hamlets of Chios and Mitylene, what Bishop Ken's Evening Hymn is to the villages of our own land; and its melody is singularly plaintive and soothing.'

955. Safely through another week.—Isa. lviii. 11.

By John Newton, entitled, 'Saturday Evening.' It is in Olney Hymns, 1779. This is an appropriate hymn for a unique and most useful purpose.

956. God, that madest earth and heaven.—Psa. iii. 5, 6.

The first verse is by Bishop Heber, and published in his Hymns, 1827, the year following his death. Archbishop Whateley wrote the second verse, which first appeared in 1855, and was printed with the author's Lectures on Prayer, 1860. It is a metrical rendering of a Latin passage, which, when translated, reads, 'Preserve us, O Lord, waking, guard us sleeping, that we may wake in Christ, and rest in peace.'

957. Through the day Thy love hath spared us. —Job xi. 18. By Thomas Kelly; in his Hymns, 1806, based on Psalm iv.
8. This hymn has become universally popular, and is as well known, or perhaps better, than any of his 700 hymns.

958. Father, now the day is over. - Ezek. xxxiii. 22.

By E. B.; and appeared in Hymns of Duty and Faith, from which the Rev. W. Garrett Horder introduced it into his Congregational Hymns, 1884, and in a note to the authors thus

speaks of it: 'It is a lovely hymn, one of the finest evening ones in existence.' The original has 7 verses.

959. Saviour, breathe an evening blessing.—Psa. xci. 5, 6. The first two verses, a delightful eventide sedative of the soul, are by James Edmeston; appearing in his Sacred Lyrics, 1820. They appear to have been suggested by reading in Salt's Travels in Abyssinia, the words: 'At night their short evening hymn—"Jesus, forgive us,"—stole through the camp.' These verses were for years used in the evening service at Homerton, where Mr. Edmeston resided. The third verse is by Bishop Bickersteth, appearing in his Hymnal Companion, 1877. He added the verse because, as he says, 'the thought of death in the night, which is suggested in verse two, may seem to some an abrupt cadence.'

960. The radiant morn hath passed away.—Titus ii. 13.

By Rev. Godfrey Thring; having as motto-text: 'The Lord shall be thine everlasting light.' It appeared in Appendix to Hymns Ancient and Modern, 1868; and in the author's Hymns and Verses, 1866.

961. Father, in high heaven dwelling.—Luke xi. 3, 4. George Rawson's; in *Psalms*, *Hymns*, etc., Leeds, 1853, and also in his *Songs of Spiritual Thought*, (R. T. S.). Some unimportant variations have taken place in the text of the hymn.

962. What though my frail eyelids refuse.—Psa. xci. 11. This thoughtful evening ode by A. M. Toplady appeared in his *Psalms and Hymns for Public and Private Worship*, 1776. 'This hymn on the ministry of angels, forms a delightful evening hymn for family worship.' Ver. 1, line 3 originally read,

'And punctual, as midnight renews.'

963. Abide with me! Fast falls the eventide.

This remarkable sacred poem by Rev. Henry F. Lyte, so justly celebrated, was originally printed as a leaflet, dated, 'Berryhead, Sept., 1847.' Since then, it has found its way into a multitude of Hymnal Collections; and now it seems indispensable to a book of praise for public or private worship. Two verses are omitted, which, as the hymn is of unusual value and importance, we take the liberty to insert here,—

Ver. 3.—'Not a brief glance, I beg, a passing word;
But as Thou dwell'st with Thy disciples, Lord,
Familiar, condescending, patient, free,
Come, not to sojourn, but abide with me.

Ver. 5.—Thou on my head in early youth didst smile;
And, though rebellious and perverse meanwhile,
Thou hast not left me, oft as I left Thee:
On to the close, O Lord, abide with me!

'Deepens' in line 2 has taken the place of 'thickens'; and in last verse, line 1, 'Thou' stands in place of 'then.' This plaintive but lovely song, based on Luke xxiv. 29, has about it, apart from its intrinsic merit, an abiding charm and interest, derived from the circumstances of its origin. The author, a victim of constitutional disease, was preparing to winter in Italy. In the September, he conducted divine service in his church, and Holy Communion afterwards. On the same evening he handed to a relative the MS. of this hymn. He was able to travel as far as Nice; and there, whispering, 'Peace! Joy!' he entered into rest, Nov. 20, 1847. Mr. Maxwell-Lyte says he finds it 'the last of several poems in a MS. volume,' in his father's handwriting. This fact is not necessarily inconsistent with the above incident, as it would naturally be copied afterwards into the book.

964. The day is gently sinking to a close.—2 Cor. v. 4.

By Rev. Christopher Wordsworth. The last of these evening hymns; but not the least touching and beautiful. The contrast of this world and the other is in a fine setting. It appeared in the author's *Holy Year*, 1862.

965. The morning flowers display their sweets.—Isa. xl. 6-8. By Rev. Samuel Wesley, jun. It appeared in a book, *Miscellaneous Poems*, 1726; and in *Hymns and Sacred Poems*, 1743. It is said to have been written 'On the death of a Young Lady.'

966. Pass a few swiftly fleeting years.—Josh. xxiii. 14.

Another of those rare gems from Charles Wesley's gifted and sanctified mind. It is in Short Hymns on Select Passages of Scripture, 1762.

967. How blest the righteous when he dies!—Num. xxiii. 10. By Anna L. Barbauld. It endears her closely to the church of Christ, and is found in her *Miscellaneous Poems*, 1773. It is entitled, 'The death of the virtuous;' and the original begins,—

'Sweet is the scene where virtue dies!'

It is a glorious Christian hymn: the sun is setting with a golden glory in a peaceful and serene sky. How it has assisted the dying to die well, and the survivors to live more nobly!—Alderman George Hodge, of Hull, departed this life, Oct. 30, 1885.

For eighteen years he held office as Sunday-school superintendent at Holderness Road. Some of the most spiritual, soul-inspiring words ever spoken by a dying Christian fell from his lips during the closing hours of his life. When nearing the river of death he tried to repeat the last verse of this hymn, commencing,—

'Life's labour done, as sinks the clay,' &c.

He failed to finish it, being too weak; and it was completed for him. Folding his arms he said, 'So dies the superintendent of Holderness Road Sunday-school.'

968. Shrinking from the cold hand of death.

The first three stanzas are from Short Hymns on Select Passages of The Holy Scriptures, 1762, by C. Wesley. The first two are based on Gen. xlix. 33; the third on Numb. xx. 28. Verses 4 and 5 are from a pamphlet, entitled, Preparation for Death, in Several Hymns, 1772, by C. Wesley. These two verses formed the last eight-lined stanza of hymn 24. John Wesley often gave out the third verse at the close of the society meetings, which he conducted after preaching services.

969. Why should we start and fear to die?—Hosea xiii. 4.

'Christ's Presence makes death easy,' by Dr. I. Watts; in his Hymns, 1709.—In Leifchild's Remarkable Facts is this incident recorded. Friends around the dying bed of an old servant of the Lord had been reciting verses of Scripture, and stanzas of familiar hymns. At these words the dying man seemed particularly moved, and as the voice repeated,

'Jesus can make a dying bed Feel soft as downy pillows are,'

he exclaimed, 'My head!' and fell asleep in Jesus.

970. O God, to whom my life I owe.

A rendering of Psalm xxxix., in 13 verses, by Anne Steele. It appeared in her *Poems*, by Theodosia, 1760. The original hymn commences,

'When I resolved to watch my thoughts.'

971. Say, why should friendship grieve for those.

By Benjamin Clark. Suggested 'On seeing a mourning ring inscribed with the words—"Not lost but gone before." It appeared in the *Evangelical Magazine*, 1820, with the initials 'B. C.' as a hymn of 6 verses.—1 Thess. iv. 13.

972. O God, our help in ages past.

A noble metrical version of Psalm xc. (first part), by Dr. I. Watts; appearing in his Psalms, 1719, with the title, 'Man

frail, and God eternal.' It contains 9 verses. And though it is considered the author's best Psalm-rendering, it has not escaped changes. John Wesley made several 'corrections.' A fearful thunderstorm was raging, and the bed-room of two little girls was rendered lurid with the lightning. The little ones in great fear drew the bed clothes over them, now and again peeping out. The pious housemaid, busy in the passage, near the children's door, began to sing,—

'O God, our help in ages past,' &c.

The sisters called her. She went in to them and seeing their fears again sang to them,—

'Under the shadow of Thy throne,' &c.

Her song and presence were a quieting power, and the little ones fell peacefully asleep, saying, 'God will take care of us.'

973. Thee we adore, eternal Name!—Prov. xxvii. 1.

A hymn of great impressiveness, entitled, 'Frail life, and succeeding eternity.' Dr. I. Watts is its author, and it may be found in his *Hymns*, 1709.

974. Lord, it belongs not to my care.—Deut. ix. 3.

From a hymn of 8 eight-lined stanzas, by Richard Baxter, entitled, 'The Covenant and Confidence of Faith.' It is in his *Poetical Fragments*, etc., 1681, and opens,—

'My whole, though broken heart, O God.'

It presents, in eloquent words, the true spirit of Christian resignation in time of affliction; and perhaps it was composed for the consolation of his suffering wife. After her decease Baxter appended to the hymn: 'This covenant my dear wife, in her former sickness, subscribed with a cheerful will.' The late Professor Clerk Maxwell, of Cambridge, frequently quoted this hymn in his last illness.

975. There is an hour when I must part.—Heb. ix. 27.

'The Solemn Hour,' by Andrew Reed; in his Hymn Book, enlarged ed., 1842. 'This hymn was read to the author, at his own request, when he was approaching his end. After hearing it he said, "That hymn I wrote at Geneva: it has brought comfort to many, and now it brings comfort to me."'

976. And must this body die?—1 Cor. xv. 53.

By Dr. I. Watts; in his Hymns and Spiritual Songs, 1709, entitled 'Triumph over Death, in Hope of the Resurrection.' This hymn has been subjected to various verbal changes in verses 2, 3, 5, 6. It is a matter for regret that some doctrinal change has not taken place in the first couplet of verse 2.

977. To-morrow, Lord, is Thine.—James iv. 13-15.

By Dr. P. Doddridge, in his *Hymns*, 1755. It is headed, 'The Vanity of Worldly Schemes inferred from the Uncertainty of Life.'

978. How swift the torrent rolls.—Zech. i. 5.

By Dr. P. Doddridge; in his *Hymns*, 1755. Being 'Practical Reflections on the state of our fathers.' The third verse is omitted, and alterations have occurred in all the verses.

979. It is not death to die. -John xi. 11.

From a French hymn, by Cæsar Malan, commencing,

'Non ce n'est pas mourir.'

and is found in his Chants de Sion, a vol. of three hundred hymns. The translation is by Dr. George W. Bethune, and appeared in his Lays of Love and Faith, 1847. Dr. Bethune, who was interred in New York cemetery, among other arrangements, directed this hymn to be sung at his funeral.

980. A few more years shall roll.—Psa. xc. 9.

Written for a New Year's Hymn in 1842, by Horatius Bonar, D.D., and circulated as a leaflet in his church at Kelso; headed, 'A Pilgrim's Song.' It appeared in the first series of the author's Hymns of Faith and Hope, 1857. In a foot-note referring to verse 5, Dr. Bonar writes: 'The old Latin hymn (by Peter Abelard) expresses this well:

"Illic nec Sabbato succedit Sabbatum, Perpes lactitia Sabbatizantium."

981. When our heads are bowed with woe.—Isa. liii. 4.

By Henry H. Milman; in Heber's Hymns, 1827, for 'Sixteenth Sunday after Trinity.' The final line of each verse is an alteration from 'Gracious Son of Mary, hear.' The sixth verse, by an unknown author, is introduced from Christian Psalmody, 1841. The hymn is well adapted for funeral services, and has often brought consolation to mourners.

982. Christ will gather in His own.—Rom. viii. 28.

From a German hymn, written in 1746, by Count N. L. Zinzendorf. The translation is by Miss C. Winkworth, and is in her Lyra Germanica, 1858. It also appeared in Hymns Ancient and Modern. The Rev. L. C. Biggs, annotator of the latter work, attributes the second verse to Christian Gregor, who also, says S. W. Duffield, 'remodelled the hymn.'

983. Father, Lord of earth and heaven.-Job i. 21.

A lyric of ten verses, to be found among C. Wesley's Funeral Hymns, 1759. The great poet is said to have written

this hymn when one of his children was dying, during their residence in Bristol.

984. Sleep thy last sleep.—John xi. 11.

Composed by Rev. Edward A. Dayman, and printed in the Sarum Hymnal, 1868, of which he was an editor. A plaintive but beautiful ode; sweet rays of light gleam through the shadows and cheer us like as when beams of sunlight burst unexpectedly through the storm-showers which betimes threaten us.

985. Lowly and solemn be.—Psa. xxxix. 12.

A hymn, by Felicia D. Hemans; being a portion of a funeral ode, headed, 'The Funeral Day of Sir Walter Scott,' who died Sep. 21, 1832. It is written in an unusual metre, and is full of pathos and beauty. It may be found in her Collected Works, vol. 3, edited by her sister, 1847, and begins,—

'A glorious voice hath ceased.'

986. Friend after friend departs.—John xiv. 2.

'Parting on earth, meeting in heaven,' by James Montgomery. It appeared in his *Poetical Works*, 1841; and in his *Original Hymns*, 1853. It is thought that this hymn was prompted by Montgomery's grief after the death of Rev. Thomas Cotterill, Dec. 29, 1823. It was penned in the following year.

987. O happy soul departed.—Rev. xiv. 13.

This hymn is quite a various combination. The last half of the first verse, the whole of the second and fourth, and the last half of the third, are from C. Wesley's Funeral Hymns, 1759. They are from a poem 'On the death of Mrs. Dorothy Hardy.' The first half of the third verse is from a hymn of seven double verses in Hymns and Sacred Poems, 1749, headed, 'On the Death of a Friend.' The first four lines were written and inserted by Mr. W. T. Brooke.

988. Jesus, Life of those who die.—Rev. i. 17, 18.

By Rev. Thomas B. Pollock. A very suggestive hymn, with a litany refrain. In his *Litany Appendix*, 1871.

989. Hark! a voice divides the sky.—Rev. xiv. 13.

A cherished hymn at funeral services, by C. Wesley; the third and fourth verses being specially fine in their teaching. It is in *Hymns and Sacred Poems*, 1742. 'A Funeral Hymn.'

990. Deathless soul, arise! arise!—2 Cor. v. 8.

From A. M. Toplady's majestic poem: 'The Dying Believer

to his Soul.' It appeared in his collection of Psalms and Hymns for Public and Private Worship, 1776. The hymn is rather a strange collation from the above poem: its various parts having been subjected to some peculiar detachments and transpositions.

991. Jesus lives! no longer now.

From a German hymn, by Christian F. Gellert; translated by Miss Frances E. Cox; and is in her Sacred Hymns from the German, 1841, entitled, 'Hymn for Easter Day,' Romans viii. 11. The hymn was considerably altered and put into better shape for public use, as far back as 1852; it was then inserted in an Anglican Hymnal, edited by Rev. F. H. Murray. Miss Cox's original rendering has 6 six-lined stanzas.

992. Gentle Shepherd, Thou hast stilled.—Luke xviii. 16. From the German hymn, by John W. Meinhold. Translated by Miss Catherine Winkworth; and is found in her *Lyra Germanica*, 2nd series, 1858.

993. Happy soul, thy days are ended.—John xiv. 3.

'For One Departing,' by C. Wesley; in Hymns and Sacred Poems, 1749. It has been a precious hymn in 'the chamber where the good man meets his fate.'

994. Hallelujah! Hallelujah!—1 Cor. xv. 20.

By Rev. C. Wordsworth, containing 5 verses, in his Holy Year; or, Hymns for Sundays and Holy Days, &c., 1862. This beautiful piece is entitled, 'Easter.'

995. And am I only born to die?—Heb. ix. 27.

By C. Wesley; in his Hymns For Children, 1763. The fourth verse is omitted; and some verbal alterations are made in the others. This is a most impressive and valuable ode on the subject, but not a success as a Children's hymn. It has led many a careless life to think and pray, and many a backslider to return to the fold.

996. In age and feebleness extreme.—Psa. lxxiii. 26.

These touching lines are the last of C. Wesley's poetic efforts. They were 'dictated on his death-bed' to his wife a few days only before the triumphant finish came, his last words being, 'Lord—my heart—my God!' The stanza is to be found in the *Poetical Works* of J. and C. Wesley, vol. viii., 1870.

997. This is the field, the world below.—Matth. xiii. 36-43. By Joseph Hinchsliffe. It has been traced to a Tract, entitled, Favourite Hymns, Odes, and Anthems, as Sung at the

Methodic (Name) is Statistic Entheries Innamed and Mathematical Fifth edition, 1.5. And immediately under the time of this lymn are the words. By J. Himbellie.

193 Erime for a brother ferensed —Pas ovil 31.

In C. Tester's Found Even 17-1 It was a great forwards with the summer. Then resting the house in City Each office saluting those present with moral kindness, he frequently repeated. There all the saluts company meet, each Mr. Survenson relates this immeent. Edward Maden, of the Furnier Great, ceathere in the last liness at eastery of pry and heavenly consolution, and the full assurance of his heavenly independence he deduced in the verse commencing.—

"The if he did a many need"

while 'I shall som be me if them, and shall meet many whom I have minore in earth who will velcome me home.' He med I ee. In 1972, ages 55 years.

194. That are gone to the grave! but we will not deplore these

By Easthin Heaver, in his House, 1817. In this was, As a Function. Heaver mad one may artist, but she first in Deal, It is, at the type of air morning. Exclusing to this event, he said. I am assect more out drive that I manger I should be, but I have not impartment. I do not imper that it have possessed ner at all, and a larve enjoyed the passwers of hothing at her for air morning, was Gold's free guit. And still less do I hope that He who has taken her, will it length. I hope, restains her in the And his willow considered this trustful, hopeful, restain have seen to be transmitted to the consents of his great becausement.—I don't in great becausement.—I don't in II.

1992. Laws and nonema public fring -Pas at 11.

The first times verses are from a little poem, entitled. Svifness if Time, by Lev. Livery Conval; which appeared in The Magnes of Mary and Other Poems, 1994. The verses remaining are ablied by the editors of Charol Hystole, 1971.

1001 Viral mark of heavenly flame —1 Cor. 27. 33.

Experimental Figure The history of the origin examine them:

Figure encourage in a rote of Radianti Steele an entire of the foreign own assume of his tener of the interest with a source of the sourc

it, as Cowley calls it, just warm from the brain; it came to me the first moment I waked this morning. Yet you see it was not so absolutely inspirational, but that I had in my head, not only the verses of Adrian, but also the fine fragment of Sappho.' It was written late in 1712.

1002. He comes! He comes! the Judge severe.

Charles Wesley wrote his Hymns of Intercession for All Mankind, 1758, in unquiet times. There was a lack of amity and confidence among the nations of Europe; strenuous endeavours were made for the ascendency of Roman Catholicism, Evangelical Protestantism was at a great discount, the dual blight of rationalism and Antinomianism rested on the Anglican Church, and a brutal godlessness was almost universal among the working classes. The Methodist people, alive to these facts, established Friday-noon prayer-meetings to intercede for the overthrow of these things; and Charles Wesley wrote and published these hymns to aid and strengthen the purposes of the godly people. This hymn is entitled, 'Thy Kingdom Come.'—2 Thes. i. 7, 8.

1003. That day of wrath, that dreadful day.—Rev. vi. 17. It is founded on 'Dies Iræ;' by Sir Walter Scott, and is 'introduced by him with much effect at the close of the Lay of the Last Minstrel, 1805.' It is the 31st stanza of Canto VI. Verse 3, line 3, has been altered from,—

'Be Thou the trembling sinner's stay.'

1004. The Lord will come! the earth shall quake.

By Bishop Heber; in the Christian Observer, Oct. 1811, with the initials 'D. R.,' the last and first letters of his Christian name. It was much altered for insertion in his Hymne, 1827, and is assigned to the 'Second Sunday in Advent.' Gospel, Luke xxi. 25, etc.—Rev. vi. 16, 17.

1005. Woe to the men on earth who dwell.

1006. By faith we find the place above.

These two hymns are the parts of a poem of 10 double verses, by C. Wesley; headed, 'Rev. xvi., xvii., etc.' It is found in *Hymns Occasioned by the Earthquake*, 3rd Ed. 1756, Lisbon was destroyed thereby, on March 8, 1750.

1007. Thou Judge of quick and dead.—Mark xiii. 33.

Among C. Wesley's 'Hymns for the Watchnight,' in Hymns and Sacred Poems, 1749. Ver. 5, line 1, orig. read,

'O may we thus be found."

1008. Day of judgment, day of wonders !—Heb. ix. 27. By John Newton, entitled, 'The Day of Judgment,' and is in the *Olney Hymns*, 1779. It seems to have been derived from that fruitful source—'Dies Iræ.'

1009. Lo! He comes with clouds descending.—Rev. i. 7. The first three verses and the fifth are C. Wesley's, and may be found in his Hymns of Intercession for All Mankind, 1758, entitled, 'Thy Kingdom Come.' The fourth verse John Cennick wrote, and inserted it in his Sacred Hymns, 1752. The 'Dies Iræ' has again been followed. This is a glorious hymn, and has been a great power in saving men. The writer was once conducting a Sunday evening service in South Staffordshire. A dreadful thunderstorm came on and darkness overspread us. The text was Rev. i. 7. Stopping in the middle of the sermon, we sang this hymn. Three weeks afterwards a man came, and dated his conversion from that night.

1010. Great God, what do I see and hear?

On 'The Last Judgment: 1 Thess. iii. 16-18,' by William B. Collyer; and is in his Hymns, Partly Collected and Partly Original, 1812. Dr. Collyer, in a foot-note to the first verse, says, 'This hymn, which is adapted to Luther's celebrated tune, is universally ascribed to that great man. As I never saw more than this first verse, I was obliged to lengthen it (the hymn) for the completion of the subject, and am responsible for the verses which follow.' The authorship of the first verse is still a matter of dispute. Some specialists in hymnology, especially Rev. J. Ellerton, M.A., consider it a translation, or imitation, of two stanzas by Bartholomäus Ringwaldt. It appeared in Psalms and Hymns, Sheffield, 1802. The tune to which it is sung—'Luther,' a German air of the sixteenth century—may account, in part at least, for the popular misnomer—'Luther's hymn.'

1011. The Lord of might from Sinai's brow.—Heb. xii. 26. By Bishop Heber; in the *Christian Observer*, 1812; and afterwards in his *Hymns*, 1827: for the 'Sixth Sunday in Lent.' It presents the Divine Lord at three different epochs, and in three entirely contrasting aspects or positions.

1012. Thou God of glorious majesty.—Rev. xx. 12.

'A Hymn for Seriousness,' by C. Wesley; in his *Hymns* and Sacred Poems, 1749. It is traditionally stated that Mr. Wesley wrote this hymn at, or after, a visit to Land's End,

Cornwall, July, 1743. Dr. Adam Clarke states this in a letter he wrote, partly in pencil, on the 'narrow neck of land,' and partly at the 'First Inn in England,' near by. There are also strong natural and other confirmations of this. James Montgomery says of this great hymn: 'It is a sublime contemplation; solemn, collected, unimpassioned thought, but thought occupied with that which is of everlasting import to a dying man, standing on the lapse of a moment between two eternities.'

1013. Day of wrath, O day of mourning !—Rev. xx. 12.

A translation, by William Josiah Irons, D.D., of the great and impressive Latin hymn, by Thomas of Celano—'Dies irae, dies illa.'—This excellent rendering appeared in separate form in 1848; and since then has become a universal favourite, finding its way into most congregational Hymn-books. It has, however, been subject to a number of variable readings in the process of time. There has been some conflict of opinion as to the Latin authorship: St. Bernard, Gregory, and others have been set up; but Celano's claim is really indisputable. And this is the view of that great authority on Latin Sacred Poetry—Archbishop Trench. It has taken a higher position in literary circles than, perhaps, any other hymn: Goethe, Mozart, Dr. S. Johnson, Sir Walter Scott, and other such men, made frequent use of it.

1014. Lo! round the throne, at God's right hand.
Founded on a hymn, by Rev. Rowland Hill, commencing—
'Exalted high at God's right hand,'

(see 1039), which appeared in his Psalms and Hymns, 1783. This hymn appeared anonymously in Thomas Cotterill's Selection of Hymns, 1819, but was marked 'T. C.' by him in writing, and was thus shaped by him.—Rev. vii. 15, 16.

1015. Thou Man of Griefs, remember me.—Heb. v. 7. From a hymn of five eight-lined verses, by C. Wesley; in his Short Hymns on Select Passages of Scripture, 1762.

1016. On Jordan's stormy banks I stand.—Rev. xxii. 1-5. Samuel Stennett's; in Rippon's Selection of Hymns, 1787, entitled, 'The Promised Land.' The original hymn had seven stanzas: the eighth being probably of American origin. At least we find it in a Collection of Spiritual Songs, 1806, which Lorenzo Dow, the American revivalist, published at Liverpool, and these were, we doubt not, issued previously in America. The hymn was taken in this form from Dow's book into Hugh

Bourne's, and has appeared in all the subsequent Primitive Methodist *Hymn Books*. It bears some rather close resemblances to 1017, by Dr. Watts; and has inspired multitudes to brighter anticipations.

1017. There is a land of pure delight.—Deut. xxxiv. 1-4.

'A Prospect of Heaven makes Death easy,' by Dr. I. Watts; in his Hymns, 1709. It may be that the inspiring landscape and sea-views around Southampton had something to do in the production of this touching and charming hymn. From the Doctor's room, an arm of the Southampton Waters, as well as the outstretching New Forest, could be seen. And not unlikely, on clear days, the Isle of Wight was visible. Thus the vivid imagery of the hymn may arise. But it is obviously founded on those last Pisgah scenes in the life of Moses, the servant of God.

1018. Far from these narrow scenes of night.

'The Promised Land,' by Anne Steele, in her *Poems*, by 'Theodosia,' 1760. The original hymn has 11 verses; and is based on Isaiah xxxiii. 17: 'Thine eyes shall see the King in His beauty; they shall behold a far-stretching land.'

1019. How bright these glorious spirits shine. Founded on two hymns, by Dr. I. Watts; in *Hymns*, 1709;—

'What happy men or angels these,' etc.
'These glorious minds how bright they shine,' etc.

According to Rev. James Mearns, a specialist in Scottish hymnology, this hymn was constructed by William Cameron in 1754, for the Scotch Paraphrases, 1781.—Rev. vii. 16, 17.

1020. Terrible thought! shall I alone.—Heb. ii. 3.

A poem of ten verses by C. Wesley, in his Hymns for Children, 1763, entitled, 'A Thought on Hell.' The peculiar idea of this hymn is the utter loneliness of each person when appearing in the presence of God. The same thought is expressed in the following lines by Dr. Young—

'Thy wretched self alone, Cast on the left of all whom thou hast known, How would it wound!'

Alfred Hodgson went to Gristhorpe to hear a sailor preach who gave out this hymn. 'The words made me tremble,' said he, 'and I went to the feet of Jesus, and He pardoned my sins.'

1021. Why do I wander from my God?—Ezek. xxxiii. 11. By William Sanders and Hugh Bourne; in the Large Hymn

Book for the Use of the Primitive Methodists, 1824. These verses are scarcely poetry, and the Hymnal would have been improved by their omission.

1022. There is no night in heaven.—Rev. xxi. 4.

By Francis M. Knollys, D.D., entitled, 'The One Family.' It may be found in Lays of the Sanctuary, 1859, a volume for private circulation. The original has ten verses. Some slight alterations were made by the compilers of Church Hymns, and verse 5 added.

1023. O where shall rest be found ?—Psa. lv. 6.

By James Montgomery; on 'The Issues of Life and Death.' It is in the author's *Christian Psalmist*, 1825. No night! no grief! no sin! no death! in heaven. Yet these are only the negatives of eternal blessedness!

1024. Jerusalem on high.—Rev. vii. 9.

From a sweet and charming poem on 'Heaven,' consisting of 14 verses, by Samuel Crossman. Five other verses from the first part of the poem form hymn 559. This delightful piece appeared in the author's Young Man's Meditations; or, Some Few Poems on Select Subjects, 1664. Probably it was inspired by the earlier poem of F.B.P.—

'Jerusalem, my happy home;'

but it contains beauties all its own. Lord Selborne made reference to it at the Church Congress, York, 1866, and it was sung in the cathedral with much success and power.

1025. There is a blessed home.—Heb. iv. 9.

Founded on the inspired words, 'There remaineth therefore a sabbath rest for the people of God;' by Sir Henry W. Baker. It appeared in *Hymns Ancient and Modern*, 1861.

1026. Safe home, safe home, in port.—Rev. iii. 5.

A rendering from a Greek hymn of Joseph of the Studium, by Rev. John M. Neale; appearing in his Hymns of the Eastern Church, 1862. It is an inspiring hymn for the dying saint, and Dr. Neale himself sang it as he neared the portals of death. Ver. 5, lines 5, 6, have been altered from,—

'What matters now when so men say, The King has wiped those tears away?'

1027. How weak the thoughts and vain!—Matt. vii. 24-27. From a poem of 10 stanzas by C. Wesley; it appeared in Hymns Occasioned by the Earthquake, Part II., 1750. On the eighth of February of that year London was convulsed by a

great earthquake. Four weeks afterwards a second and more terrible shock ensued. Just as Charles Wesley was reading his text in the Foundry chapel, the building was violently shaken; he changed his text to: 'Therefore will we not fear though the earth be moved, and the hills be carried away into the midst of the sea; the God of Jacob is our refuge.' Great power descended; fear took hold of the people, and much excitement prevailed. The multitudes flocked to Hyde Park, Moorfields, and other open spaces, and George Whitefield and others preached to them, with great unction.

1028. What are these arrayed in white.—Rev. vii. 13-17.

By C. Wesley; in Hymns on the Lord's Supper, 1745. His beloved mother had died in 1742, at the age of 73, after many years of trial, of privation, and of suffering. She had also, 'Nobly for her Master stood.' And now she realised the rest and the felicities of heaven. Charles Wesley was inspired by this fact when he penned this touching hymn.

1029. O Paradise! O Paradise!—Rev. ii. 7.

By Frederick W. Faber, and was included in his *Hymns*, 1862. It is founded on, 'Having a desire to depart and be with Christ, which is far better.' Ver. 5, lines 2, 3, orig. read—

'I feel 'twill not be long; Patience! I almost think I hear,' &c.

The last verse is by the compilers of Hymns Ancient and Modern, 1861. 'In that year (1862) he completed,' says King, 'his collection of 150 hymns, and then he determined to stop in order that his hymns might equal the Psalms in number.'

1030. 'For ever!' beatific word.—1 Thes. iv. 17.

The original first verse by Joseph Swain is left out, and the present first verse is by Edward H. Bickersteth, appearing in his *Hymnal Companion*, 1880. The remainder, by Swain, was published in his *Walworth Hymns*, 1792. The original first stanza commenced—

'O how the thought that we shall know Jesus, who suffered here below,' &c.

1031. Sing Hallelujah forth in duteous praise.—Rev. xix. 1. From a Latin hymn found in a manuscript at Munich, of the tenth century, and also in *Mozarabic Breviary*—used in Spain two centuries earlier. The translation is by the Rev. John Ellerton, and appeared in the *Churchman's Family Magazine*, April, 1865, and after revision, in *Appendix* to *Hymns Ancient and Modern*, 1868. It was set to music by

Mr. Barnby for Rev. Robert Brown-Borthwick's Supplemental Hymn and Tune Book.

1032. Hark! hark! my soul; angelic songs are swelling. 'The Pilgrims of the Night,' by Frederick W. Faber; in Oratory Hymns, 1854. The original has 7 stanzas. 'This hymn,' says Bishop Alexander, 'combines every conceivable violation of every conceivable rule with every conceivable beauty.' And yet it breathes a deep spirituality and contains some noble poetry. It holds a high place among the hymns on the celestial life.—Rev. vii. 11, 12.

1033. Be present at our table, Lord.—Matth. xiv. 19.

1034. We thank Thee, Lord, for this our food.—1 Tim. iv. 4. Both by John Cennick; in his Sacred Hymns for the Children of God in the Days of Their Pilgrimage, 1741. An almost universal use is made, especially in public, of these 'graces.' And they may be found on John Wesley's family teapot, at City Road, London. The first verse of hymn 1034 originally read,—

'We bless Thee, Lord, for this our Food; But more for Jesu's Flesh and Blood; The Manna to our spirits giv'n, The Living Bread send down from Heaven.'

1035. O Love Divine, that stooped to share.—Psa. cxix. 151. By Oliver W. Holmes; written in 1848, and published in his *Professor at the Breakfast Table (Atlantic Monthly*, Nov. 1859), and in his *Poems*, 1862, entitled, 'Hymn of Trust.'

1036. O Thou through suffering perfect made.

A hymn 'For Hospitals' by Bishop William W. How; written for the opening of the Oswestry Cottage Hospital, 1870. It was included in *Church Hymns*, 1871.—Ezek. xxxiv. 15, 16.

1037. We thank Thee, Lord, for this fair earth.

From the pen of George E. L. Cotton, and appeared in the Psalms and Hymns for Marlborough College, 1856.—Psa exlviii.

1038. Let me be with Thee where Thou art.—John xvii. 24. Miss Charlotte Elliott's; founded on, 'Where I am, there shall also My servant be.' In her Hymns for a Week, 1836: appointed for Friday.

1039. Exalted high at God's right hand.—Rev. vii. 13-17. By Rev. Rowland Hill. In his collection of *Psalms and Hymns*, 1783. See note on 1014.

1040. The glory of the spring how sweet !—Psa. civ. 30.

'Springtime,' by Thomas H. Gill; in his Golden Chain of Praise, 1869. An excellent hymn on 'Springtime,' and its loftier spiritual teachings.

1041. May the grace of Christ our Saviour.

A brief prayer by John Newton; in *Olney Hymns*, 1779. Suggested by 2 Cor. xiii. 14. It is often used in churches at the close of evening service. 'The large meeting of Presbyterian Ministers,' says Duffield, 'held in New York city each Monday noon, invariably closes with its use.'

1042. Come, let us use the grace Divine.

By C. Wesley; printed in his Short Hymns on Select Passages of Scripture, 1762. Jer. l. 5. This hymn is designed for use at a Covenant Service, and is very suitable for the purpose.

1043. In grief and fear, to Thee, O Lord.—Psa. xci. 6.

Composed by Rev. W. Bullock, D.D., to be used, 'In Time of Pestilence.' It is in *Hymns Ancient and Modern*, for the 'Third Sunday in Epiphany.' 'The hymn has been a source of consolation to afflicted persons, and there is reason to believe it has led some to seek the Saviour in the midst of their sufferings.'

1044. God might have made the earth bring forth.

It appeared in Mary Howitt's Hymns and Fireside Verses; no date, but about 1838. Title, 'The Use of Flowers.' Two verses are omitted, and some of the remaining ones have been altered.—Matth. vi. 28.

1045. Thine arm, O Lord, in days of old.—Matth. xiv. 36. Written by Dean Plumptre, for the Chapel of King's College Hospital, London, in 1865. It originally had four verses; the third being omitted, commencing,

'Though Love and Might no longer heal By touch, or word, or look,' &c.

1046. The spring-tide hour.—Psa. lv. 9.

A lovely ode, bright, fresh, full of devoutness, by J. S. B. Monsell, and was published in his *Parish Musings*, 1850, and in his *Parish Hymnal*, 1873.

1047. Lord of mercy and of might.—Psa. cxlv. 19.

A delightful hymn with an expressive Litany refrain, by Bishop Heber. It first appeared in the Christian Observer,

Nov. 1811; and in his Hymns, 1827, in a revised form, assigned to 'Quinquagesima Sunday.'

1048. Lord, dismiss us with Thy blessing.—Luke xxiv. 50.

By John Fawcett; appearing in the Shawbury Collection of Psalms and Hymns, 1773, and in Dr. Conyer's Hymn Book, 1774. The authorship has also been assigned to the Hon. and Rev. Walter Shirley, who altered it for the Countess of Huntingdon's Hymn Book, 1776.

1049. Let me go, the day is breaking.—Gen. xxxii. 26.

'Parting Words,' dated 1837, by James Montgomery. It is in the Appendix to his *Poetical Works*, 1841, and in his *Original Hymns*, 1853.

1050. Lord, dismiss us with Thy blessing.—2 Thess. iii. 16.

By Dr. Robert Hawker; appeared in his Psalms and Hymns-Sung by the Children of the Sunday School, ('Charles the Martyr'), Plymouth, 1794. In his church this hymn was always sung at the closing of the evening service. The Dr.'s grandson, who afterwards became an eccentric clergyman, did not know the authorship of the hymn. One day he said, 'Grandfather, I don't altogether like that hymn, "Lord, dismiss us with Thy blessing;" I think it might be improved in metre and language, and would be better if somewhat longer.'

'Oh, indeed! and pray, Robert, what emendations commend

themselves to your precocious wisdom?'

'This is my improved version,' said the boy, as he began to read a piece of four verses. He then read to his grandfather the original hymn, saying, 'This one is crude and flat, don't you think so, grandfather?'

'Crude and flat, sir! Young puppy, it is mine. I wrote

that hymn!'

'Oh! I beg your pardon, grandfather, I did not know that; it is a very nice hymn, indeed; but, but'—as he retired—'mine is better.'

1051. Here, Lord, we offer Thee all that is fairest.

This lovely hymn, so well adapted for 'A Flower Service,' was composed by A. G. W. Blunt. It first appeared as a leaflet, and is also inserted in a *Collection of Hymns*, made by the author and used in his church, St. Luke's, at Chelsea.—Song of Songs ii. 1.

1052. We praise Thee, O God: we acknowledge Thee to bethe Lord.—Psalm cl.

This sublime unmetrical hymn, styled in the Breviary (Sa-

rum) 'Psalm Te Deum,' is generally called Hymnus (or Canticum) SS. Ambrosii et Augustini. It is reasonably ascribed to Ambrose, of Milan, who probably translated it into Latin from an ancient Greek hymn. Some attribute it to Hilary, bishop of Poictiers (355 A.D.), and others to Nicetius, bishop of Treves (535 A.D.). F. Saunders, in his Evenings with the Sacred Poets, suggests that it might 'possibly have formed part of the worship of the primitive Christians, who, in the time of Pliny, "met before dawn, to sing hymns to Christ, as God." But the earliest notice of it, yet discovered, is in the Rule of Cæsarius, bishop of Arles, about A.D. 527. There it is spoken of as one among other psalms and hymns of ancient date. It appears to have been used in the early Eastern Church as a hymn to the Holy Trinity; the central thought being, Christ's glorious redemptive work. There is an attractive old legend, that, on the Easter night of 387, A.D., when Augustine was baptised by Ambrose, as they stood before the communion table the Divine Spirit came upon them, and they sang the hymn through in alternate strophes by inspiration, in presence of the congregation. And Augustine's mother—the pious Monica—cried out, 'I would rather have thee, Augustine and Christian, than Augustus and Emperor!'

Comber states that the Te Deum contains, 'First, an act of praise offered to God by us, and by all creatures, as well in earth as in heaven: Secondly, a confession of faith; declaring, (1) the general consent unto it, (2) the particulars of it concerning every Person in the Trinity, and more largely concerning the Son: Thirdly, a supplication grounded upon it, (1) for all His people, that they may be preserved here and saved hereafter; (2) for ourselves, who daily praise Him, that we may be kept from future sin, and be pardoned for what is past, because

we trust in Him.'

'Long before the Reformation, it was known in a German translation. In 1533 it was translated by Luther, and since that time it has been translated into German and English by different authors.' When or by whom the Te Deum was rendered into English is not known; though some have assigned the work to Archbishop Cranmer. By an old custom which still prevails at Magdalen College, Oxford, the Te Deum is sung in the original Latin from the college tower, at the dawn of May-day. It has been an inspiration to many Christian sufferers when approaching the stake, both on the Continent and in England; and it was Bishop Fisher's final

chant, as he stood near the martyr's block.—It is recorded of the Rev. Robert Hall that he once prepared a great sermon on (as he supposed) a Scripture text of majestic thought. Having finished his discourse he turned to his Concordance for the text, but failed to find it. It transpired to be a sentence from the Te Deum: 'All the earth doth worship Thee: the Father everlasting.'



## APPENDIX.

Bennett, Henry (see p. 11). He sent forth, as leaflets, a considerable number of Hymns, poetic effusions on Scripture topics, and pieces of music. Whilst organist at Winchester Cathedral, he came under the power of Divine truth, and was led, for conscience' sake, to resign that lucrative post. His vocal and instrumental powers were of a high order, and rendered effective service to the church of God. His music to McCheyne's 'Jehovah Tsidkenu' is probably his best composition. He became a widely esteemed preacher among the 'Brethren.'

Bonar, Dr. Horatius (see pp. 15, 16). This eminently gifted saint, whose name for so long has been a household word throughout Christendom, entered into his rest, July 31, 1889, being in his eighty-first year. 'A somewhat silent man in private life, and markedly reticent as to his own feelings and experiences, he had less to gain than many from human sympathy in his unspoken heartaches; so God gave him the solace of his ever-present lyre, which yielded sympathetic response to his lightest touch.' 'It is over now; and the two lives (husband and wife) are reunited where no shadow rests upon the green pastures, and where the two harps will never more be attuned to strains of grief.'

Denny, Sir Edward, bart. (see p. 36), died June, 1889. The following interesting notice is from the *Leeds Mercury*, June 19, 1889:—'Nearly the whole town of Tralee belonged to him. He had an opportunity, twenty years ago, when his leases fell in, of raising his rents to figures that, in some cases, would not have been considered extortionate, had they been quadrupled. He, however, decided to accept the old rates. The result was that he was almost alone in escaping any reduction at the hands of the Land Commission. So

far as he was himself concerned, a little money went a long way; but he gave liberally to poor relations and to the development of religious work in connection with the Plymouth Brethren. Living in a quiet way, in a cottage in Islington, he devoted his time to the study of the prophetic books. His rental income from Ireland was about £13,000 a year.'

Gaskell, (page 47). Instead of 'Gaskill' read 'Gaskell.'

Madan, Martin, the cousin and friend of William Cowper, was born in 1726. 'He was the founder and first chaplain of the Lock Hospital, near Hyde Park Corner.' Prompted by some gay coffee-house companions, he went to hear Mr. Wesley, who was to preach in the neighbourhood, and promised to return and mimic him for their entertainment. The text—'Prepare to meet thy God'—deeply impressed him. Owing to peculiar religious opinions he found some difficulty in obtaining orders, but succeeded through Lady Huntingdon. He afterwards became a popular preacher in her chapels. He published a collection of Psalms and Hymns, gathered from various authors, 1760, exercising unmeasured freedom in alterations and 'amendments.' He died in the year 1790.

Peacock, Rev. John, a Wesleyan preacher, was born in the year 1731. He was awakened to a sense of his sinful condition, and converted under the powerful ministry of the Rev. George Whitefield. He entered on his itinerant life in 1767, and continued till 1796, when he was compelled to retire in consequence of ill-health. He was gathered to his fathers in the triumph of faith, in the year 1803.

Whittemore, Miss Hannah Meynell, was born in London, 1822, and died at Worthing, July 6, 1881.

Wilson, Mrs. Lucy (p. 11). Omit from her biography the words, 'whose beautiful hymn,' etc.

Hymn-Note 759.—Read 'Psa. cxlviii.' instead of 'Psa. clxviii.'

## INDEX TO THE HYMN-NOTES.

In order to ascertain the representative character of each hymn, and the estimate placed on it by the various sections of the Christian Church, 17 modern Hymnals have been collated: 4 Anglican Church, 4 Presbyterian, 4 Congregationalist, 2 Baptist, and 3 Methodist. This cannot, however, be taken in every case as an absolutely reliable guide to the quality of the hymn; inasmuch as some hymns, justly considered of the first order, are of such recent date as not to have had opportunity to find their true and destined position in Church hymnody.

The first column of figures indicates the number of the books (above mentioned) in which each hymn is found respectively. The second

column gives the numbers of the Hymn-notes.

column gives the num	oers o	r one m	ymn-notes.		
		Hymn.			Hymn
A blessing on Thy	1	689	Angels, from the	11	80
A charge to keep I	8	373	Another Sabbath	2	764
A few more years shall	15	980	Another six days'	6	753
A fortress sure is God	9	637	Another year is	4	883
A glory gilds the	12	205	Approach, my soul	13	229
A good High Priest is	1	123	Are there no years in	1	874
A thousand oracles	3	785	Arise, my soul, arise	3	331
Abide with me, fast	16	963	Arise, my tenderest	3	215
According to Thy	14	729	Arm of the Lord	9	708
Across the sky the	5	885	Arm of the Lord	3	829
Again as evening's	7	748	Around the throne of	9	864
Ah, whither should I go	6	297	Art thou weary, art	15	462
Alas, and did my	5	285	As helpless as a child	7	623
All as God wills, Who	2	622	As pants the hart for	11	500
All glory to our	$\overline{2}$	520	As the sun's	5	680
All hail the power of	17	143	At even, ere the sun	15	754
All people that on	17	772	Author of faith	5	326
All praise to our	3	532	Author of faith, to	3	333
All praise to the Lord	1	928	Awake, and sing the	11	152
All praise to Thee, my	17	945	Awake, glad soul	2	106
All thanks to the	3	724	Awake, my soul, and	17	938
All things are possible	3	395	Awake, my soul	8	584
All ye that pass by	7	95	Awake, our souls	8	402
Almighty Father of	5	<b>3</b> 3	Awake, ye saints	6	762
Almighty God, Thy	4	210	Away, my needless	3	625
Although the vine its	1	640	Away, my unbelieving	2	617
Am I a soldier of the	4	586	Away with our fears	3	180
And am I only born to	3	995	Away with our sorrow	3	574
And are we yet alive	3	533	J		
And can it be, that I	4	337	Be it my only wisdom	3	421
And is there, Lord, a	3	614	Be present at our	3	1033
And let our bodies part	3	695	Before Jehovah's awful	15	- 1
And let this feeble	3	549	Before the great Three-	3	45
And must this body	4	976	Before Thy mercy-seat	1	206
And will the great	5	812	Begin, my soul, some	7	8
Angel-voices ever	4	791	Begone, unbelief, my	9	482
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Behold a sinner at Thy	1	296	Come in, thou blessed	6	529
	8	246	Come, labour on	7	
Behold, a Stranger's at			1 m		598
Behold, the Bridegroom	-2	889	Come, let us anew	6	877
Behold, the mountain	10	834	Come, let us anew	3	878
	4	93	(3)	3	
Behold the Saviour of			Come, let us ascend		556
Behold the servant of	3	397	Come, let us join our	14	150
Behold Thy temple	1	817	Come, let us join our	13	870
	_				
Behold us, Lord, a little	7	780	Come, let us to the	10	280
Behold, what condescen-	- 1	728	Come, let us use the	3	1042
	7	343		3	342
Behold, what wondrous			Come, let us who in		
Behold, what wondrous	1	48	Come, my soul, thy	12	669
Beyond, beyond that	6	26	Come, O come, thou	1	268
Beyond the glitt'ring	5	126	Come, O my God, the	3	404
Blest be the dear	6	676	Come, O Thou all-	4	279
	7	677	Come, O Thou Trav-	$\overline{9}$	516
Blest be the tie that					
Blest is the man whose	$^{2}$	856	Come on, my partners	4	420
Blow ye the trumpet	12	842	Come, praise your	6	863
	_	99	Come Sarriour Joseph		_
Bound upon the	6		Come, Saviour, Jesus	3	486
Bread of heaven, on	11	740	Come, sinners, to the	4	243
Break, new-born Year	4	869	Come, Thou almighty	5	195
			Come, Thou aimighty		
Breast the wave	3	609	Come, Thou high and Come, Thou Fount of	3	538
Brethren in Christ, and	3	526	Come. Thou Fount of	12	163
	14	561	Come They long		
Brief life is here our			Come, Thou long-	11	130
Bright and joyful is the	4	77	Come to Calvary's	4	265
Brightest and best of	13	83	Come to our dark	10	184
Brightly gleams our	11	413	Come unto Me, ye	12	255
By Christ redeemed	11	743	Come, ye sinners, poor	13	2 <b>64</b>
By cool Siloam's shady	7	855	Come, ye thankful	15	901
By faith we find the	3	1006	Come, ye that love the	11	58
			Comfort, ye ministers	3	703
Call Jehovah thy	3	639	Command Thy	7	778
Captain of Israel's	7	643	Commit thou all thy	10	37
Cast on the fidelity	3	415	Creator Spirit, by	13	190
	1				
Children of light, arise		422	Crown Him with many	13	129
Children of the	15	555			
Christ, above all glory	4	124	Daughter of Zion, from	5	709
C1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1					
Christ, from whom all	6	679	Day by day the manna	6	453
Christ is our corner-	11	823	Day of judgment, day	4	1008
'Christ is risen'	3	115	Day of wrath, O day	11	1013
			Day of wrath, o day	_	
Christ, the Lord, is	17	107	Days and moments	9	10+0
Christ, whose glory	15	944	Dear refuge of my	6	621
	3	982			
Christ will gather in			Dear Shepherd of Thy	2	818
Christians, awake	13	82	Dearest friends by love	1	682
Christian, seek not yet	14	605	Deathless soul, arise	3	990
City not made with	2	715	Deep are the wounds	4	241
Clap your hands, ye	3	59	Deep in the dust before	1	214
Cling to the Crucified	2	233	Depth of mercy, can	7	433
Come, all whoe'er have	3	716	Dismiss me not Thy	6	606
Come, and let us	5	537	Drawn to the cross	2	321
Come, Father, Son, and	3	341	Dread Jehovah, God of	3	913
Come, Father, Son, and	3	725	Dying souls, fast	1	256
Come, Father, Son, and	3	867			
Come, gracious Spirit	9	166	Englaved to sange to	2	910
			Enslaved to sense, to	3	219
Come, Holy Ghost, all	3	396	Enthroned on high	7	175
Come, Holy Ghost, in	6	181	Equip me for the war	3	595
Come, Holy Ghost, our	10	209		6	
Come, Holy Chost, our			Ere another Sabbath		761
Come, Holy Ghost, our	12	188	Eternal Beam of light	4	654
Come, Holy Spirit	11	176	Eternal Father, strong	14	926
Come, humble sinner	2				
come, numbre sinner	4	284	Eternal Light, Eternal	7	65
					U

Eternal Power, whose	7	$^2$	Give me the faith	5	702
Eternal Source of	7	891	Give me the wings of	11	545
Eternal Spirit, come	3	183	Give to the winds thy	8	38
Eternal Wisdom, Thee	4	56	Gird on Thy	1	131
Exalted high at God's	1	1039	Glad was my heart to	4	786
Except the Lord	3	700	Glorious God, accept a	3	63
T f 11	0	220	Glorious things of thee	15	722
Far from my heavenly	9 8	553 803	Glory be to God on	5	78 240
Far from the world, O Far from these narrow	5	1018	Glory to God, Whose Go, labour on; spend	3 11	340 579
Father, how wide Thy	6	19	Go, messenger of peace	4	830
Father, I know that	14	463	Go not far from me, O	5	656
Father, I stretch my	3	667	Go to dark Gethsemane	16	98
Father, if Thou my	1	189	Go to the grave in all	1	704
Father, in high heaven	6	961	Go when the morning	7	806
Father, in whom we	3	193	Go, ye messengers of	4	697
Father, let me dedicate	9	882	God bless our native	2	911
Father, let Thy	2	837	God is gone up on high	6	111
Father, Lord of earth	2	983	God is love; His mercy	7	15
Father, now the day	3	958	God is the refuge of	5	705
Father of all, Thy care	$\frac{2}{2}$	$\begin{array}{c} 799 \\ 61 \end{array}$	God might have made	2	1044
Father of earth and Father of heaven	$\frac{3}{12}$	191	God moves in a God of all consolation	17 3	36 531
Father of Jesus Christ	3	335	God of eternal truth	3	370
Father of lights, from	3	323	God of love, that	3	713
Father of love and	7	952	God of mercy, God of	14	718
Father of mercies, bow	6	685	God of mercy, throned	5	858
Father of mercies, God	2	868	God of my life, I	$\tilde{2}$	481
Father of mercies, in	6	207	God of my life, thro'	5	53
Father of omnipresent	3	222	God of my life, to	12	442
Father, Son, and Holy	5	382	God of my life, what	3	272
Father, Son, and Holy	4	735	God of my life, whose	5	28
Father, Son, and Holy	2	860	God of my salvation	4	309
Father, throned on	2	194	God of our life, Thy	$\frac{2}{5}$	871
Father, whose ever-	3	223	God of that slavious	5	310
Feeble, helpless, how	4 2	534 440	God of that glorious God of truth and	$\frac{6}{2}$	726 876
Feeble in body and in Fierce raged the	10	925	God only wise, and	$\frac{2}{2}$	4
For all Thy saints	11	608	God save our gracious	$\tilde{6}$	910
For ever,—beatific	2	1030	God, that madest earth	12	956
For ever here my rest	7	367	God the Father's only	2	160
For ever with the Lord	17	551	God the Lord is King	5	16
For the beauty of the	12	64	Good Thou art, and	3	46
For thee, O dear, dear	14	562	Grace, 'tis a charming	5	411
For Thy mercy and	12	875	Gracious Redeemer	3	591
For what shall I praise	2	662	Gracious Saviour	7	865
Forth in Thy name, O	14	940	Gracious Spirit, dwell	9	185
Forward, be our	10	611	Granted is the	2	178
Fountain of mercy	10	894	Great Giver of all	4	904
Friend after friend From all that dwell	$\frac{6}{12}$	986 <b>776</b>	Great God, as seasons	6	890
From Egypt lately	8	560	Great God, attend Great God, indulge my	$\frac{4}{6}$	49 339
From every stormy	8	777	Great God of wonders	10	47
From Greenland's icy	17	845	Great God, this sacred	2	768
From the cross uplifted	2	258	Great God, what do I	14	1010
Full of providential	2	899	Great God, whose	4	826
•			Great is the Lord our	7	820
Gentle Shepherd	8	992	Great King of Glory	2	821
Gently, Lord, O	2	465	Great King of nations	11	912

Great Ruler of the	4	927	How bright these	10	1019
Great was the day, the	4	167	How can a sinner	3	344
Guide me, O Thou	17	467	How do Thy mercies	5	649
durac me, o rhou		10.	0	5	485
TT 11 11 1	4	015	How firm a foundation		
Hail, blessed com-	1	915	How happy are the	3	473
Hail, sacred day of	5	765	How happy are we	3	714
Hail, the day that sees	15	108	How happy, gracious	2	514
Hail, Thou once	14	235	How happy is the	4	573
Hail to the Lord's	17	133	How heavy is the night	2	221
	5	758		$\frac{1}{2}$	217
Hail to the Sabbath			How helpless guilty		
Hallelujah, Hallelujah	9	994	How honoured, how	4	535
Happy soul that free	3	416	How many pass this	3	886
Happy soul, thy days	5	993	How pleasant, how	7	771
Happy the man that	3	338	How precious is the	4	204
Happy the souls that	3	524	How sad our state by	8	218
77 77 19	8	530	How shall I follow Him	8	650
Happy the souls to			**		
Hark, a voice divides	4	989	How sweet to think	3	719
Hark, hark, my soul	12	1032	How sweet the name	17	146
Hark, how the watch-	3	590	How sweetly flowed the	3	85
Hark, my soul, it is	12	412	How swift the torrent	1	978
Hark, the glad sound	15	75	How vain are all things	1	585
	1	262	How weak the thoughts	3	1027
Hark, the gospel news					
Hark, the herald-angels	17	79	How welcome was the	7	933
Hark, the song of	12	847			
Hark, the voice of	9	103	I am trusting Thee	2	635
Hark, 'tis the watch-	6	<b>5</b> 99	I and my house will	2	808
Hark, what mean those	6	81	1 ask the gift of	3	372
Hast Thou bidden	$\overset{\circ}{2}$	857	I bring my sins to Thee	3	379
He comes, He comes	3	1002	I could not do without	4	305
He dies, the Friend of	6	90	I have a home above	3	554
He is gone, a cloud of	8	114	I heard the voice of	15	502
He wills that I should	3	353	I hunger and I thirst	3	734
Head of Thy Church	10	633	I know that my	4	357
Hear what God the	6	723	I know Thee, Saviour	1	518
	3	198	I low mer sing on Tosus	10	
Heavenly Father, all			I lay my sins on Jesus		306
Heavenly Father, send	6	866	I lift my heart to Thee	6	378
Heavenly Father, to	7	452	I long to behold Him	3	575
Heavenward our path	2	569	I love the Lord, He	3	368
Help, Lord, to whom	3	607	I love Thy kingdom	7	712
Here, Lord, we offer	5	1051	I need Thee, precious	9	630
	13	745	I sing the almighty	6	22
Here, O my Lord, I see					
High in the heavens	8	30	I thirst, Thou wounded	7	352
Hills of the North	2	841	I want a principle	4	588
Ho, every one that	3	244	I would commune with	7	494
Holy Father, Thou	2	213	If our God had not	2	469
Holy Ghost, dispel our	8	187	I'll praise my Maker	10	71
Holy, holy, holy Lord	16	201	I'm but a stranger	8	558
Holy, holy, holy Lord	2	345	I'm kneeling at the	3	565
Holm holm holm I and					
Holy, holy, holy Lord	12	14	In age and feebleness	4	996
Holy Lamb, who Thee	6	505	In all my ways, O God	1	805
Holy Spirit, pity me	2	179	In fellowship, alone	3	593
Home, kindred, friends	1	850	In grief and fear, to	5	1043
Hosanna, loud hosanna	6	861	In heavenly love	4	417
Hosanna, raise the	3	854	In memory of the	3	730
Hosanna to the living	13	793	In the cross of Christ	6	102
How are Thy servants	11	920	In the dark and cloudy	6	459
How beauteous are	12	693	In the day of thy	4	631
How blest is life if	$^2$	489	In the hour of trial	9	455
How blest the righteous		967	In this glad hour when	3	798

<u>*</u>					
Infinite God, to Thee	3	200	Join, all ye ransomed	2	873
Infinite, unexhausted	3	228	Just as I am, without	17	322
Into Thy gracious	3	445	Just as thou art	1	266
It came upon the	13	76			
It is not death to die	9	979	Kindred in Christ	6	528
<b>*</b> 1	1.7	F 4.4	T 1		F44
Jerusalem, my happy	17	544	Labouring and heavy	4	511
Jerusalem on high	11	1024	Lamb of God, for	<b>3</b> 9	308
Jerusalem the golden	17	563 376	Lamb of God, whose	8	737 $208$
Jesus, all-atoning Lamb Jesus, and shall it ever	11	141	Lamp of our feet	14	479
	2	628	Lead, kindly Light	14	466
Jesus, at Thy Jesus, at whose	3	732	Lead us, heavenly	4	427
Jesus Christ is risen	7	109	Lead us, O Father Leader of faithful	9	476
Jesus, exalted far on	2	408	Led by a kindlier	1	443
Jesus, Friend of	3	434	Let earth and heaven	$\overline{4}$	155
Jesus, from whom all	3	525	Let every mortal ear	5	248
Jesus, great Shepherd	3	675	Let God arise, and	2	828
Jesus hath died that I	3	366	Let Him to Whom	4	406
Jesus, I love Thy	5	149	Let me be with Thee	10	1038
Jesus, I my cross have	12	512	Let me go, the day is	1	1049
Jesus, I rest on Thee	2	304	Let party-names no	<b>2</b>	710
Jesus, if still the same	3	324	Let the redeemed	3	293
Jesus, if still Thou art	5	286	Let the world their	3	307
Jesus is our common	3	<b>3</b> 48	Let us join, ('tis	3	539
Jesus, in Thee our	3	120	Let us with a	14	39
Jesus, Life of those	3	988	Let worldly minds	4	501
Jesus lives, no longer	13	991	Lift up to God the	6	55
Jesus, Lord of life	8	418	Lift up your hearts	3	546
Jesus, Lord, we look to	9	678	Lift your eyes of	3	568
Jesus, Lover of my	17	302	Lift your glad voices	3	116
Jesus, my Advocate	3	117	Light of life, seraphic	7	513
Jesus, my All, to	7	403	Light of the lonely	9	836
Jesus, my Life, Thysel:		371	Light of those whose	8	314
Jesus, my Lord, my	$\frac{8}{2}$	423	Lo, God is here; let	12	794
Jesus, my Saviour		580 <b>37</b> 4	Lo, He comes with	15 4	1009 1014
Jesus, my strength, my Jesus, Redeemer	3	283	Lo, round the throne	7	475
Jesus shall reign	17	827	Lo, the storms of life Long have I seemed	4	220
Jesus, still lead on	12	454	Look from Thy sphere	4	833
Jesus, Sun and Shield	4	159	Look, ye saints, the	9	161
Jesus, Sun of	$\hat{4}$	943	Lord, as to Thy dear	13	405
Jesus, the all-restoring	3	369	Lord, dismiss us with	3	1050
Jesus, the Conqueror	3	128	Lord, dismiss us with	16	1048
Jesus, the name high	7	145	Lord God, the Holy	13	177
Jesus, the sinner's	4	278	Lord, have mercy	6	671
Jesus, the very	15	360	Lord, I believe a rest	5	<b>3</b> 58
Jesus, the word of	3	691	Lord, I believe Thou	2	334
Jesus, these eyes have	8	359	Lord, I hear of showers	11	313
Jesus, Thou all-	3	226	Lord, I was blind, I	6	276
Jesus, Thou sovereign	3	673	Lord, in the morning	3	942
Jesus, Thy blood and	11	327	Lord, in this blest and	3	527
Jesus, Thy boundless	7	391	Lord, in this Thy	9	739
Jesus, Thy far	3	350	Lord, it belongs not to	14	974
Jesus, to Thee our	3	425	Lord Jesus, are we one	8	498
Jesus, to Thy table	12	738	Lord Jesus, let Thy	$\frac{1}{2}$	906
Jesus, we on the	3	170	Lord, let my heart	2 1	$\begin{array}{c} 652 \\ 289 \end{array}$
Jesus, where'er Thy	16 13	773	Lord, like the publican Lord of all being	5	51
Join all the glorious	19	132	Lord of all being	J	O.L

Lord of all power and	2	839	Not worthy, Lord, to	3	746
Lord of earth, Thy	3	504	Now begin the	6	232
Lord of life prophetic	$\frac{3}{2}$	699	Now I have found	9	644
Lord of life, prophetic	11	1047	Now let our cheerful	3	121
Lord of mercy and				4	543
Lord of the harvest	7	903	Now let our souls	1	615
Lord of the living	11	604	Now, Lord, I on Thy		
Lord of the Sabbath's	1	751	Now thank we all our	14	458
Lord of the sea, afar	2	917	Now that the daylight	7	939
Lord of the wide	3	916	Now the day is over	12	951
Lord of the worlds	13	822		_	400
Lord, speak to me	11	583	O blessed Life, the	5	400
Lord, Thou hast	5	6	O Bread to pilgrims	5	736
Lord, Thy children	6	460	O Christ, the Lord of	2	140
Lord, when we bend	12	781	O Christ, Thou hast	2	112
Lord, while for all	6	908	O Christ, what burdens	4	100
Lord, whom winds	2	923	O come and mourn	14	91
Love Divine, all love	15	385	O comfort to the	1	254
Low in Thine agony	2	96	O day of rest and	14	763
Lowly and solemn be	6	985	O disclose Thy lovely	2	510
January and Solomia So	·		O Everlasting Light	3	451
May the grace of	13	1041	O Filial Deity	3	346
Meet and right it is	6	62	O for a closer walk	15	431
Mercy alone can meet	1	292	O for a faith that will	5	619
Mighty Father	3	197	O for a heart to praise	16	365
	5			4	54
Millions within Thy		749	O for a shout of sacred		
Mortals, awake; with	5	73	O for a thousand	14	142
My dear Redeemer and	10	84	O for that tenderness	3	291
My faith locks up to	13	330	O for the peace which	5	577
My God and Father	17	658	O give thanks to Him	6	25
My God, how	13	9	O glorious hope of	3	388
My God, I am Thine	3	507	O God how often hath	2	887
My God, I know, I feel	4	362	O God of Bethel, by	14	35
My God, I thank Thee	10	570	O God of life, whose	4	199
My God, is any hour	5	810	O God of love, O King	8	907
My God, my Father	3	618	O God, our help in	17	972
My God, my Father	2	271	O God, Thou art my	7	488
My God, my God, to	1	432	O God, though	1	819
My God, my King	2	60	O God, Thy faithful-	3	472
My God, the spring	9	493	O God, to Whom my	1	970
My gracious Lord, I	5	351	O God, unseen, yet	6	731
My heart and voice I	$\overset{\circ}{2}$	156	O God, what offering	3	398
My heart is full of	4	138	O God, Who didst	4	203
My heart is resting, O	9	663	O happy band of	11	601
My rest is in heaven	4	578		12	354
My Saviour, 'mid life's	3	461	O happy day, that	1	987
My soul inspired with			O happy soul departed		
My soul inspired with	3	394	O heavenly Zion, rise	1	831
My soul is now united	1	332	O help us, Lord, each	13	668
My soul, through my	3	355	O Holy Saviour	11	642
My soul, with sacred	1	825	O how blest the	1	721
My sufferings all to	3	651	O Jesus, I have	12	414
My trust is in the	1	629	O Jesus, full of truth	3	616
37			O Jesus, King most	12	148
Nearer, my God, to	15	557	O Jesus, let me bless	3	319
None is like	3	380	O Jesus, Lord of	13	444
Not all the blood of	13	231	O Jesus, Thou art	10	234
Not heaven's wide	1	815	O jeyful sound of	3	361
Not here as to the	3	813	O let him, whose	12	627
Not, Lord, unto that	2	490	O Lamb of God, that	2	320
Not unto us, but Thee	3	784	O Lord, another day is	4	802
			,		

O Lord, how happy	12	471	One thing with all my	2	496
O Lord, I would	7	492	Onward, Christian	$\overline{12}$	610
O Lord of heaven and	13	70	Oppressed with sin	6	299
O Lord of hosts	7	814	Our blest Redeemer	16	186
O Lord, our fathers	1	909	Our day of praise is	11	759
O Lord, Thy faithful	2	515	Our hearts and voices	1	893
O Lord, Thy heavenly	8	389	Our Jesus is gone up	$\tilde{2}$	165
O Lord, turn not Thy	13	288	Our Lord is risen	8	105
O Love Divine and	6	936	Out of the deep I call	5	301
O Love Divine, how	16	387	Out of the depth of	3	281
O Love Divine, that	5	1035	Out of the depths I	6	315
O love of God, how	6	7	o at or the depths 1		
O Master, it is good to	8	491	Partners of a glorious	5	540
O Paradise, O Paradise	11	1029	Pass a few swiftly	3	966
O righteous Father	1	809	Peace be to this	4	807
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## LATIN HYMNS.

50, 20	0, 1052 Te Deum laudamu	ıs	-	-	-	-	St.	Ambrose.
72	Cantemus cuncti melodum	nun	e, All	eluia	-	-	God	lescalcus.
97	Salve, caput cruentatum	-	-	St.	Bern	ard, o	f Cl	airvaux.
109	Surrexit Christus hodie	-	-	-	-	-	-	Anon.
124	Æterne Rex Altissime	-	-	-	-	-	-	Anon.
134	Venit e cœlo Mediator alto	)	-	-	-	Ron	ian I	Breviary.
137	Finita jam sunt praelia	-	-	-	-	-	-	Anon.
148	Jubilus Rhythmicus de no	mine	$\mathbf{Jesu}$	St.	Bern	ard,	of Cl	airvaux.
153	Victis sibi cognomina	-	-	-	-	- Pa	ris I	Breviary.
162	Gloriosi salvatoris -	-	-	-	-	-	-	Anon.
181	Veni Sancte Spiritus -	-	-	-	Hern	nannu	is Co	ntractus.
188, 1	90 Veni Creator Spiritus	-	Greg	ory (	Gt. or	Rabe	anus	Maurus.
306	Jesu plena caritate -	-	-	-	-	-	-	Anon.
360	Jesu dulcis memoria -	-	-	- St.	. Beri	nard,	of Cl	lairvaux.
444	Splendor Paternæ gloriæ	-	-	-	-	•	St.	Ambrose.
544	Urbs beata Hierusalem, di	icta p	acis,	&c.	-	-	-	Anon.
561	Hic breve vivitur -	-	-	-	St.	Berno	ird, c	of Cluny.
562	O bona patria	-	-	-		"		,,
563	Urbs Syon aurea -	-	-	-		,,		,,
736	O esca viatorum	-	-	-	-	-	-	Anon.
823	Angulare fundamentum	-	-	-	-	-	-	Anon.
939	Jam lucis orto sidere -	-	-	St.	Ambr	ose or	Gre	gory Gt.
950	Sol præceps rapitur, proxi			est	-	-	-	Anon.
1003,	1013, et al. Dies iræ, dies	s illa	-	-	-	Thom	ias oj	f Celano.
1031	Alleluia piis edite laudibu	S	-	-	-	-	-	Anon.
	•							
	GREE	77 T	T 3/3//	TATO				
	GREE	v r	1 T W	III D	•			
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11		, ,	-	-	-	John	of D	amascus.
78, 19		ίρήνη	7 -	-	-	- 01	-	Anon.
46		•	-	-	-			of Saba.
` 85	•				Ctem			xandria.
95		-	-	-	7			natolius.
102	26 Τῶν ἰεμῶν 'αθλοφόρων	-	-	-	J086	ph of	tne,	Studium.

## GERMAN HYMNS.

37, 38	Befiehl du deine Wege -	•	-	-	-	P. Gerhardt.
97	O haupt voll blut und wunden	-	-	•	-	,,
187	O du allersüsote Freude -	-	-	-	-	,,

327	Christi blut und gerechtigkeit	-	-	- Zinzendorf.
352	Ach mein verwund'ter Fürste	-	-	- ,,
391	O Jesu Christ, mein Schonstes Licht -	-	-	P. Gerhardt.
392	Verborgne Gottes Liebe, Du	-	-	G. Tersteegen.
398	O Jesu süsses licht	-	-	Dr. J. Lange.
424	Ich will Dich lieben, meine Stärke -	-	-	J. Scheffler.
441	Seelen braütigam, O du Gotteslamm -	-	-	Zinzendorf.
454	Jesu geh voran, Auf der Lebensbahn	-	-	,,
458	Nun danket alle Gott	-	-	M. Rinckart.
505	Du heiliges Kind	-	-	A. S. Dober.
569	Himmelan geht uns're Bahn	-	-	B. Schmolck.
572	Wer sind die vor Gottes Thron? -	-	-	H. T. Schenk.
627	Wenn in Leidenstagen	-	-	H. S. Oswald.
637	Ein feste Burg ist unser Gott	-	-	M. Luther.
614	Ich habe nun den Grund gefunden -	-	-	J. A. Rothe.
653	Stilles Lamm und Friedefürste	-	-	C. F. Richter.
683	Sollt' ich aus Furcht vor Menschenkind	-	•	J. J. Winkler.
794	Gott ist gegenwärtig	-	-	G. Tersteegen.
860	Vater, Sohn, und heil'ger Geist -	-	•	K. A. Döring.
898	Wir pflügen und wir streuen	-	-	M. Claudius.
943	Morgenglanz der Ewigkeit	-	K.	von Rosenmoth.
982	Aller Gläubigen Sammelplatz	Zi	nzend	orf and Gregor.
991	Jesus lebt, mit ihm auch ich	-	-	C. F. Gellert.
992	Guter Hirt, du hast gestillt	-	- ]	. W. Meinhold.

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